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The Priest

Edited By Priests For Priests

May, 1958

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Nota Bene

IN the March issue of THE PRIEST Father Ginder editorially aired several personal grievances. This was his editorial privilege and as such the publication of these views met with the complete concurrence of his co-editor, Father Gustafson. It is likewise the privilege of others to disagree completely with Father Ginder's views or with any other views which appear in this magazine. So far as it is possible we provide space for rebuttal, and always have done so. (The present issue makes that abundantly clear.)

However, your editors are, indeed, seriously concerned over a misunderstanding which has arisen over that editorial. This has given offence — which is something else again. In an anonymous letter (p. 204) " a friend," naming names, stated that it is the lot of controversialists to find themselves denounced to superiors. Let it be stated by us, once and for all, that no one a party to this controvery has denounced Father Ginder to his superiors nor did he imply that the men named in this letter would conceivably do so. All parties to the dispute have conducted themselves with the utmost

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A letter from a Missouri priest tells its own sad story of charity defrauded:

"I received a telephone call some days ago from 'Reverend Carter' asking me to see a young non-Catholic clergyman who wished to take instructions in the Catholic Faith. We made the appointment, and the 'Right Reverend Roberto Eugenio Joe de Gonzales Taloria' arrived at my quarters. He was, he told me — and he had a substantiating document, the Assistant Bishop of the Seventh District of the Pentecost Bible Church of God. He had resigned from his church, he claimed, and wished now to affiliate himself even as a layman with 'the true Church, the Roman Catholic Church.' Boy, he was smooth!

"After he had convinced me, he obtained some money from me— to pay back room-rent so he could get his clothing, typewriter, books, etc. That was his story, at least.

"Judging by the fact that he pulled the stunt in Des Moines and here, I'll bet that some priest in Kansas City is also smarting from the fiscal pain; and I suspect that our friend was working his way towards the great and sovereign State of Texas, U. S. A."

An enclosure, from the Des

THE PRIEST **MAY, 1958** **VOL. 14, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944. at the Post Office at Huntington, Indiana, under the act of March 3, 1879. age .50 per year additional. To seminarians, $1.50 per year.

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Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. — Editors
V. Rev. Paul R. Coyle, J.C.D.
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F. A. Fink — Business Manager
Martin E. Greven — Advertising Manager
Our Sunday Visitor, Inc. — Publisher

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Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

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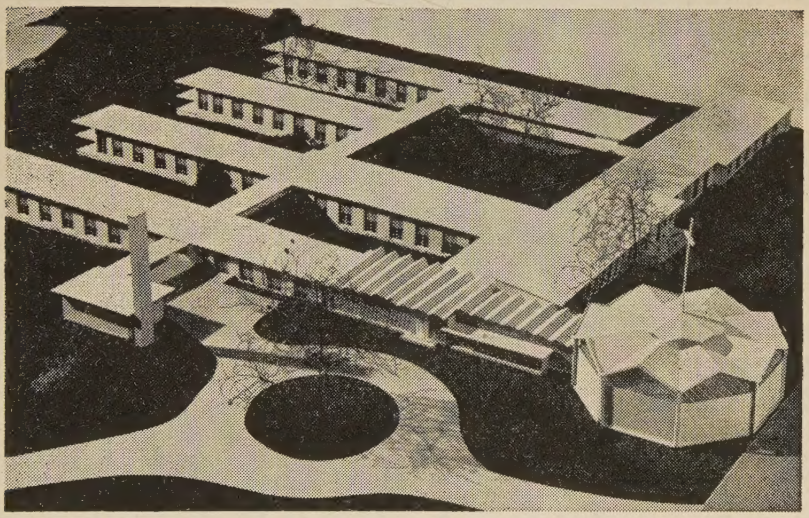

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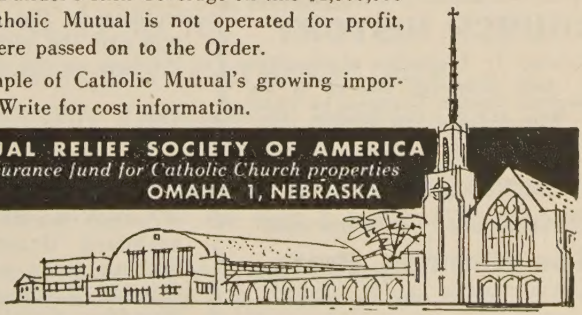

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Moines Chief of Police, reported substantially the same story. The Des Moines priest "said he displayed a great knowledge of the Catholic Faith and he claimed that he was a Jamaican; that he had a job with an auto company downtown at the present time; that his landlady was about to put him out for failure to pay rent. Our priest said that he felt sorry for the man and gave him $42.00. The man said he would repay this loan sometime during the week. Of course, he has never heard from this man.

"The day after this incident happened, we put out a 'Pickup' on this man describing him as follows:

"Medium brown-skinned Negro, 30-35 years, smooth shaven, very neatly dressed, wearing a tan ¾ length coat and a Roman collar and clerical shirt-front such as a Roman Catholic priest wears.

"Evidently this man has been living by his wits in this manner for some time. If he is apprehended in this city, steps will be taken to prosecute according to the statutes of this state."

Needless to say, if he should arrive at your rectory, keep him waiting in the front office while you call the local police from the kitchen or the back hall.

Odds & Ends

WE are informed by NC-News that one Rev. S. Tobias, Uruttukadavil House, Kundara, India (whose given address is: Catholic Mission, Kottapuram Mulvana, P.O., Kundara, Kerala State, S. India),

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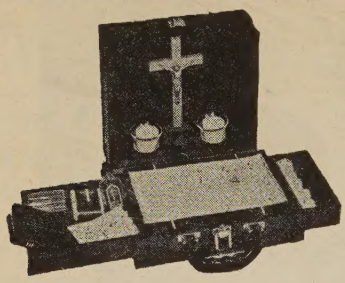

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who was once a priest of the Quilon diocese, left the Catholic Church some months ago and joined the schismatic (Jacobite) church "for the second time."

His Bishop, Jerome M. Fernandez, said that many Catholic organizations, institutions and individuals are probably continuing to help the Rev. S. Tobias in various ways, even with gifts of money and Mass intentions, under the impression that he is still a Catholic priest in good standing.

* * *

Have you heard the one about the brand new Bishop who depended entirely upon his Master of Ceremonies?

"Sit nomen," whispered the M. C.

"Sit nomen Domini benedictus," sang His Excellency.

"Tum, tum," whispered the M. C. impatiently.

"Tum, tum," sang the Bishop.

* * *

We erred in our February issue, saying that the article "Why Young Ministers Are Leaving the Church" had been published in the October issue of Harper's Magazine. It appeared in July.

* * *

The index for Volume XIII of THE PRIEST, 1957, may be had on application to Huntington, Indiana.

* * *

One of the better kept secrets of our day is the fact that Dean James A Pike, apostate Catholic and recently nominated Protestant Episcopal Bishop of San Francisco, is currently in his second marriage. The fact leaked out in a letter to "Time," in

The 'Fair Share' Plan* of fund-raising again provides extraordinary accomplishments in March 1958

ST. GERTRUDE'S PARISH IN MADEIRA, OHIO, (a suburb of Cincinnati): This Parish pledged **$217,000** in the **$10,500,000** 'Fair Share' Campaign for High Schools in the Greater Cincinnati Area completed last June.

> Its own urgent need for a new church and four new classrooms prompted Reverend James G. Joyce, Pastor, and his advisors, to seek our aid.

In full recognition of the fact that their pledges to the High School Campaign must continue for another 20 months, **St. Gertrude's Parishioners pledged $500,000 more in a 'Fair Share' Campaign completed in March, 1958 — on a goal of $400,000! The average gift in this campaign was $800.00.**

BISHOP MIEGE MEMORIAL HIGH SCHOOL: In a 'Fair Share' Campaign three years ago, $1,000,000 was pledged among four Parishes in Johnson County, Kansas.

In March, 1958, *immediately following the end of the payment period* of this Campaign *another* 'Fair Share' Campaign with the same appeal, among the same Parishes and one additional Parish, resulted in $1,350,000 pledged on an objective of $1,250,000.

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All other 'Fair Share' Campaigns completed in 1958 were over-subscribed.

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which the reader stated that this consideration almost lost Pike his mitre.

* * *

In the Italian clergy journal, Settimana del Clero, we read that during 1957, our Holy Father granted 797 private audiences; more than 800,000 of the faithful were admitted to the Pope's presence. Pontifical teaching was conveyed to the Church through 98 discourses, of which 38 were in French, 24 in Italian, 15 in English, 11 in Spanish, 6 in German, 2 in Portuguese, and 2 in Latin.

In the course of the year, the Holy Father issued 4 encyclicals and one apostolic constitution (commemorating the Lourdes centenary). The 4 encyclicals are "Fidei donum," on the missions; "Invicti athletae Christi," on the third centenary of the martyrdom of St. Andrew Bobola; "Le pelerinage de Lourdes," on the centenary of the apparitions, and "Miranda Prorsus," on films, radio, and TV.

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WE understand that Father Eugene has christened his perfume "Sibyl," after Sibyl Connolly, the dress-designer who has brought the *haute couture* to Dublin.

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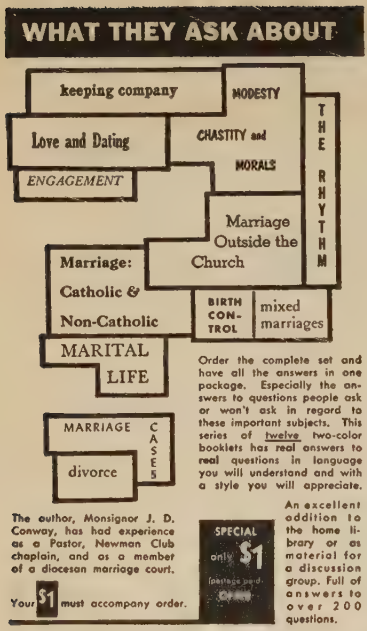
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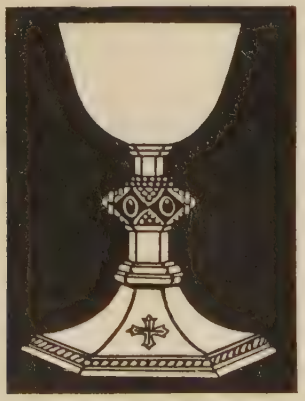

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gracious protection. Other readers will certainly have other preferences, but as promised, we are extending Msgr. Radandt's subscription to THE PRIEST.

'Where Shall They Go?'

AFTER reading "Where Shall they Go?" in this issue, perhaps you might like to implement an Anglican apostolate but lack any suitable pamphlet, leaflet, etc. The November, 1957 *Way of St. Francis* (San Francisco) published a popular version of "Where Shall They Go?" which got a good response from the laity. Half a dozen ordered copies of "The Walled Garden" for Anglican friends. *The Way of St. Francis* has no reprint service, but if any priests or religious feel they could use this article to advantage, the author will supply reprints for only one cent each, plus postage. Please address him in care of THE PRIEST.

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Auriesville

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THE PRIEST

THE PRIEST MAY, 1958 VOL. 14, NO. 5

Editorial Comment

Russia Has A Plan

RUSSIA represents a total way of life, a selfish, brutal way, if you like, but one dedicated ruthlessly to success — which in this scheme of things always means world conquest. He who fails falls by the wayside, be he Molotov, Malenkov or Khrushchev himself.

As the cynics say, nothing succeeds like success. The result of some forty years of Russian persistence, no matter the cost in human life and human misery, has been success, and, we are afraid, increasing success. This is something which we do not always face since it is patently unpleasant, and there is something of the ostrich in us all. Yet it would appear that, with the possible exception of Japan opened up by an unsuspecting Perry in the nineteenth century, Communist Russia is unique in that the West has witnessed within one man's lifetime the creation of a whole new world.

It used to be the fashion in our youth to laugh at Russia, particularly its various Five Year Plans which began in 1928, and have continued on and on. In fact, it was only a few years ago, as we recall, that Billy Rose poked fun at Russian industry and held up as a technological impossibility (for them) the production of one Chevrolet. Also, as we recall, we were inclined ourselves to share the laugh and to feel immensely superior to the bungling Russian. But back in the twenties it was fashionable to sit round in a kind of "collective" complacency, to belittle socialization of agriculture and the rise of collective farming, and to sneer at the more and more rigorous organization of Communist industry.

To be sure, it was most difficult in those days to get at the truth. At one extreme there were the Durantys or the Western socialist sympathizers who were professional liars or dogmatically blind, at the other die-hard conservatives who would not, because they could

not, concede any merit to the socialist experiment. "Communism cannot work," said such people, and that was that.

One might well argue in quite another way that Communism cannot work and that socialism is for supermen not for any man in a real world we know; just as St. Thomas, in his way, restricted socialism to the Garden of Eden as workable by men *in statu innocentiae* or held it up as a lofty ideal in a religious community, so long as the vow of poverty is maintained in its essential spirit. Even here history has shown the practical difficulties of share-and-share-alike. It would not at all be unreal to cite Ananias and Sapphira as the first socialists to fall away from the practice of the pure doctrine—this, as early as the time of St. Peter.

Something similar, really, happened to Lenin and the founding fathers of Communism. A natural evolution undid the Revolution. Russia is evolving into a capitalist country. The proletarian is being dictated to in a way never dreamed of in the fine high-sounding doctrine of "the dictatorship of the proletariat." Over the course of years millions of workers have suffered more indignities than were ever perpetrated in the nineteenth century mills of Manchester (whence Engels derived his wealth) or in the mines of Durham and Northumberland where men and women and children worked together half-naked in darkness and coal dust, brutalized and without hope.

The Socialist Reality

In Russia the union is an empty political form: skilled workers compete against one another not only for jobs but for bonuses; a new wealthy class rides above them in which the manager gets a decent place to live, or a season at the beach with his family, or his own car, not to mention prestige and standing in this new capitalism. At the apex, as always, is the Party, a trifling percentage of the population but autonomous in its regard, though within itself apparently a seething mass of hidden dissensions and fierce rivalries. Here is the "homo homini lupus" of Hobbes in an altogether new manifestation of raw nature.

The reality of this inner Party struggle, however, it seems to us, has too much preoccupied the mind of the Western observer. Over simple at the best was the view that once Stalin died things would be better. Downright ridiculous was the later attempt to build up Zhukov as an old comrade in arms of Eisenhower, as if the two were fellow Ivy Leaguers in some collegiate backwash. Precisely what we forget is that Russia represents a total way of life wherein success is still the only criterion, success defined (as above) "world conquest."

Whatever we may have once read about Stalin or Zhukov or the rest is thus, now, so much wasted printer's ink and newsprint. Khrushchev, to date, has succeeded; if he fails another Khrushchev will take his place. As Demosthenes told the Athenians — should Philip die, you will create another for yourselves. The only thing of concern is the indication, so far as we can decipher it, of the nature of his success.

Here, it would appear that we have been watching the irrelevant aspects of his career. How much vodka he consumes is really no great import, save for the remote possibility of his pushing the wrong button in a drunken frenzy and blowing up the world in an avalanche of missiles and rockets. What he says is of no real importance either save insofar as it can be spelled out in concrete plans and objects. (If only we could raise up a generation of reporters who could read as well as write!) Here we would single out as of supreme importance his frank euphoric confession to Western journalists, "We shall bury you." This is a faithful reflection of the Russian outlook and an echo of Lenin's prophecy, "A funeral dirge will be sung either over the Soviet Republic or over world capitalism." Khrushchev has indeed carefully memorized all the Party principles and lives by them.

Likewise irrelevant, we think, is much of the stuff written about Sputnik, mistaking the accidents for the very substance. As a matter of fact, once the hysteria whipped up by press, radio and TV subsided, the sober but less interesting revelation, hardly noted at all, came to the fore that Khrushchev himself had never doubted our ability to launch any number of Sputnik-type objects. He wanted only to be first; he was; and he exploited his achievement for all it was worth, while we, in our political innocence, helped him along by creating confusion at home and among our allies. Not that there was any lack of interested spectators who sought to use Sputnik for their own purposes. One group (guess who?) made an immediate and earnest appeal for Federal aid to education. The politicians climbed on the bandwagon with various pleas for projects back home. Perhaps this is the American way of life.

What Russia Wants

We move into more speculative ground somewhere around this stage when we hazard the guess that still another aspect of Khrushchev's career is more or less irrelevant to an understanding of what the man and modern Russia will mean in years to come. It is, indeed, inevitable that we should look upon him as the "enemy" and to imply by enemy one who is almost totally interested in

more and more efficient weapons, better armies and greater striking power. It is inevitable, too, that in these days we live in a shadow cast by the atom bomb and the hydrogen bomb and that in the back of our heads is the terrifying thought of sudden attack. Our concern tends to become that of self-preservation in a narrow way: we seek to overpower the enemy, to make ourselves the greater threat, to engage primarily in an arms race.

Reading the daily papers would incline us all to think that the preservation of the West rests solely upon missiles and rockets and supersonic bombers. But to take this half-view of reality is to shove into the background something much more important. The real question comes down to this: Which capitalist country, Russia or the U.S., in terms of its very capitalism, will win the economic war? The basic issue is economics. The basic struggle is an economic struggle. The sooner we realize this, the better. The more we are distracted by what are relatively superficial, if important, areas, the greater the danger grows. To give Marx credit, though he never foresaw the actual course of Communism, he was a prophet of sorts to the extent that he stressed the increasingly strategic role of economics.

Only last week we read in the New York *Times* a dispatch from London which will serve nicely as an illustration of the nature of the struggle in which we are now engaged. Sir David Eccles, President of the Board of Trade, cautioned that capitalism was being challenged economically by "the controlled and regimented system of the Communists." According to Sir David, "the rise and thrust of the economic power of the Sino-Soviet bloc" will grow in extent as "the output of scientists and technologists from the universities and colleges of the East make their impact upon the economies of their countries." While Sir David had his own axe to grind — more and more economic interdependence, he cited growing economic rivalry in terms of the production of aluminum, tin and oil. In the economic race, victory will go to the strong; hence it is not without interest to note with Sir David "the brutal advantages which the Soviets derive from their suppression of personal freedom and choice."

Nor is it without significance that the new ambassador to the United States is a suave career man who loves to attend parties and meet people, or should we say, "to win friends and influence people," a Dale Carnegie with a Russian accent. We are used rather to blustering Bolsheviks who turn away the press with a growl of "No comment." What Menshikov is interested in is talk about closer

trade relations between the U.S. and Russia. As *Time* said, Menshikov's group "believes that trade is the best instrument of diplomacy, whether the object is to subvert a weak nation or change the attitude of a strong nation."

Meanwhile, what is Khrushchev himself doing when he is not blasting away belligerently? He is strengthening his economic position at home. He has already undertaken a sweeping reorganization of Soviet industry, designed, points out William Henry Chamberlin in the *Wall Street Journal*, "to create more local initiative and to diminish the previous deadening centralization of authority in the industrial ministries in Moscow." We cannot help remarking on this curiosity that while we multiply anonymous commissions in Washington to control everything from soup to nuts, Russia is trying to restore some form of local autonomy. In like manner, Khrushchev has broken up the huge collective farms instituted by Stalin. Facing the facts, he has admitted that the production of grain and the maintenance of livestock have increased little if at all since Tsarist times, or since the last year, 1928, when the Russian peasants were working on individual holdings.

At home, our peculiar problem is, rather, that government regulations have so overburdened the native economy that we are being pulled down in surpluses. The last outdated figures we can recall credited us with some seven billion dollars of surpluses spilling out of warehouses, elevators, and converted Liberty ships in every harbor. Quite recently we felt forced to incur the anger of our good friend to the North by undercutting Canada in the world wheat market.

The Future at Home

There appears to be no policy at home; only the roughest kind of expediency — which often enough comes down to the self-preservation of the politician. The Senator from California or Washington has to push aircraft programs for North American Aviation (which got the contract for the chemical bomber) or Boeing. The Representative from Iowa or Nebraska understandably takes a dim view of Secretary Benson. Wyoming recently is greatly disturbed over our long-range policy with regard to uranium, now that it is becoming an increasingly larger producer. The Governor of Michigan has strong views about extraditing a labor figure wanted by the State of Wisconsin since Detroit is not in Wisconsin. So it goes.

One would be hypercritical to play down the personal problems of all these good politicians, or to ask them to sacrifice their own "best" interests to some alien cause. We are not being censorious at all nor

do we claim that personally, if *we* were in the position of those same politicians, we would be noble and national-minded and high-principled.

But the dogged question will not be downed: Who is looking out for the other little guys who do not work at Boeing or who are not farmers, or who do not belong to this or that union? What happens to the quiet faceless man who also pays the bills? And in the contest between guns and butter the faceless one also sometimes agonizes over the fact that he is trying to pay for both.

And who is looking out for the United States as a whole? It can only grieve the observer to see political hay being made out of the current "recession," or whatever it is we find ourselves involved in. Republicans are extremely busy about blaming Democrats, with the customary *vice versa*. One party talks about doomsday and frightens the wits out of the electorate — which can only accelerate any recession, since, obviously, confidence or the lack of confidence explains many of the tangled issues of the recession itself.

Is the press being responsible in its coverage of the news? What help is it to see pictures on TV of bread lines here and there unless the bread lines be representative of something significant? Selling papers and getting viewers are not excuses for anything. The special pleaders all get to work on their special pleas. The socialists among us make loud noises about the need for heavy government spending. The mining interests want high tariffs for zinc or copper or lead. In fact, in our day, industry seems as ready as labor or any other group to run to the government when the going gets tough. Then the cry goes up, at the price of consistency, that the government is "taking over."

Our readers need not look to us for any answer! We are probably more confused than they. Only we did want to set down in black and white some of the things that bother us. Even putting them down in cold print may help.

This is our plaint: Who is concerned with the U.S.A.? Do we have *any* policy worthy of the name? — G.J.G.

Bore . . .

The other Sunday a baby was wailing loudly during the sermon and the mother rose and prepared to leave the church.

"Don't go, Madam," said the priest, "the baby isn't disturb-me." "No," said the mother "it's you that's disturbing him."

—Contributed.

A Catholic Column in Secular Newspapers

The Paulist Feature Service

ROBERT A. MIZE, C.S.P.

HOW can I reach the non-Catholics of my parish?

How can I use the daily newspapers for the Church?

How can I use the laity to help me do these things?

For the last ten years the seminarians at St. Paul's College in Washington, D.C. have provided at least one answer to the priests asking these questions. In the beginning it was through a weekly sermonette written by one of the Paulists. Now it is an attractive newspaper feature written by Bishop Sheen, Frank Sheed, Jim Bishop or some other well-known personality. The feature is the product of the Paulist Feature Service.

In 1948 a weekly sermonette was sent to about 25 papers. By 1950 the number had jumped to 80. In 1953 when the articles were offered in mat form as well as mimeograph, circulation rose to 300. This year 500 secular newspapers receive the features each week. Each feature is written by a "big-name" author, except an occasional one prepared by a Paulist staff-writer to cover some current event or national holiday.

News of Paulist Features has appeared in the pages of THE PRIEST in the past. The October, 1956 issue even provided a list of the papers which carry the features. PFS has not been idle in the intervening months.

The January 1957 issue of the Paulist publication Information carried the article "Operation Newsprint," which described the cooperation between Father Michael Harrington's Catholic Press Bureau and the Paulist Feature Service.

Father Harrington runs an Information Center in Buffalo, N.Y. On Wednesday nights three zealous Catholic women help mimeograph and then mail to 106 newspapers in and around Buffalo an article explaining some point of Christian doctrine or giving the Catholic outlook on a current moral difficulty. Father Harrington saw that newspapers needed religious copy other than the weekly sermons and Bible bits from Protestant ministers. When he discovered Paulist Features, he had a way to supply this need.

Father Harrington went to work contacting editors who, as he expected, were happy to be offered "well-written, non-antagonistic religious articles." He sees this present activity as a stepping stone to future developments.

"We have an 'in' with papers all over the state," he says. "Some day we will be able to supply these papers with the Catholic viewpoint on all major issues. Even now we send them news of Catholic happenings in the diocese. With the time and money and personnel, we could have a Catholic information service in the fullest sense."

Father John Kelly, director of the Information Bureau of the NCWC, read this article and decided to enclose copies of it, along with other brochures explaining this free service to newspapers, in his *Newsletter* to all the Information Bureaus in the country. Now the idea of "Operation Newsprint" is being repeated in other cities in the U.S. For example, when the Chancery Office in Joliet, Illinois, sends its weekly bulletin to all the papers in the diocese, Paulist Features is included. Several other cities follow similar plans.

In Columbus, Ohio

The closest parallel to Father Harrington is Father James Kulp of Columbus, Ohio. As the director of the Confraternity of Christian Doctrine in Columbus, he uses Paulist Features in the newspapers to assist him in his job of instructing the people of the diocese — non-Catholics as well as Catholics.

It is true that he cannot submit an article on the nature of papal infallibility, nor on the Immaculate Conception of the Blessed Virgin Mary. Editors simply will not print them. But he can give them features showing basic Christian truths: the divinity of Christ, the dignity of man, the immortality of the soul, the nature of faith, the evils of divorce, the purpose of the family, and so forth. And he does this by the positive approach of a well-known author or expert in his field.

Father Kulp has used Paulist Features to reach the rural areas around Columbus which are only two or three per cent Catholic. Again the laity share the work of contacting editors, reproducing the articles and mailing them. So far he has been able to contact twenty editors and he hopes to reach still another twenty in the near future. Of these already contacted, only six receive the service regularly, but a start has been made.

It is a little too soon to gauge results. Father Kulp says, "The program is rather new so I have not heard very much of its results yet. I am sure it is helping, however, because prejudice seems to be at the lowest ebb."

Nevertheless, can Father Harrington and Father Kulp be sure that the editors will continue to use Paulist Features? This is a problem that the feature service had to face.

Last year PFS decided to

contact the editors themselves to get their views on the subject of religious articles in the secular press and to ask them how they thought the service could be improved.

A Questionnaire

A questionnaire was sent out. A little over one-third of the editors answered. This far exceeded expectations and provided plenty of material to work on.

The first questions asked how often editors printed the articles (38 answered that they published every week, 48 almost every week, and 38 said "frequently") and whether the special holiday features arrived on time. The majority had no complaints.

The rest of the questionnaire dealt with what readers were most interested in, what subjects the editors would like to see treated more often, their general opinion of Paulist Features, and how they thought PFS could be improved.

Ninety-two indicated that the features are practical for everyday living, eighty commented that they were easy to read. Only five called them "controversial," only four complained that they were too long, only two stated that they were unsuited to their format. It was not surprising that the editors indicated their readers showed most interest in articles treating: 1. morals and daily living; 2. family problems; 3. religion in the home.

Undoubtedly as a result of reader interest, the editor's said that they would like to have more articles on: religion and raising a family, how religion can make us happy, how to pray, and religion in the schools. They also showed great interest in features which treated juvenile delinquency. (The greatest source of articles in this field has been J. Edgar Hoover.)

At the bottom of the questionnaire the editors were asked to fill in this sentence, "We like Paulist Features because . . ." This may sound like a loaded question, but they would not be using the articles if they did not like something about them. This was the way to find out what it was.

The following are some of the comments: "They give the average person a better and easier understanding of religion." "They make a lot of sense, simply."

Two Catholic editors replied in this way: "They give the Catholic viewpoint without seeming like pro-Catholic propaganda. They sell the Church, its teaching, cleverly and simply. They are practical and fit well into our church page." "Many of our subscribers are non-Catholic, and we feel that your features give them an insight into Catholic living."

Paul Westpheling of the Fulton (Ky.) County News said:

"When my wife and I, both Catholics, began to publish in this predominately non-Catholic Kentucky town, our treatment of religion was distrusted. Your features enable us to give the true viewpoint with no trouble." At the same time, Edwin K. Gross of the Cheektowaga (N.Y.) Sun said: "Personally a Protestant (Congregationalist), I heartily approve of your educational work through these press releases."

Other Comments

There are many more interesting comments, but two were a bit different from the rest: the editor of the Brownfield News in Brownfield, Texas: "Sometimes I can take quotes from the features and make good editorials." And John F. Wurz of The Herald in Grand Rapids, Michigan: "We find the greatest value in Paulist Features in the spiritual inspiration given for editorial writing." (Incidentally, one paper regularly places Paulist Features under the heading "Editorial.")

In the part of the questionnaire which asked for suggestions about making the service better, several editors asked for more features which showed the religious significance of current conversational topics. Since that time Paulist Features have tried to fill the request as often as possible.

Two features treated current movies. One was "The Bad Seed Not True To Life" by Right Reverend Thomas J. Riley, author of "Theology For Everyman" in the Boston Pilot. Another was "Why I Made The Ten Commandments" by Cecil B. DeMille. PFS was fortunate enough to contact Sir Arnold Lunn during his visit to the United States last year. He wrote a piece entitled "Am I My Brother's Keeper?" which showed the duties of Christians in relation to the tragedy in Hungary.

"James Dean Is Still Alive" by staff-writer Charles Palms used the James Dean craze as a jumping-off point to discuss the immortality of the soul. An article entitled "Sgt. McKeon Wanted Discipline" used the Sgt. MeKeon incident to show the necessity of parental authority in the family.

Father E. H. Peters, C.S.P., pointed out the true significance of the Dead Sea Scrolls. In December of 1957 "Sputnik's Message To Us," by staff-writer John Brennan, brought out how the Russian "moons" should lead us back to faith in God instead of faith only in Science.

In answer to editor's requests for as many "big names as possible, these names appeared on Paulist Features in the past year: Bishop Sheen, J. Edgar Hoover, Senator John F. Kennedy, Secretary of Labor James P. Mitchell, General Alfred M. Gruenther, Sir Ar-

nold Lunn, Cecil B. DeMille, Archbishop Cushing, Frank Sheed, Carl Erskine, Will Herberg, Father John A. O'Brien, Jim Bishop and many others.

PFS learned a lot from this questionnaire. The knowledge will be of help in assuring priests like Father Harrington and Father Kulp that Paulist Features will always be a helpful and welcome addition to their local papers.

While the Paulist Feature Service is celebrating its 10th anniversary, the Paulist Fathers are celebrating their 100th anniversary. The slogan for this celebration is: "For one hundred years, active with voice and with pen to crusade for the Church in our land." PFS has taken the "crusade with pen" into a battlefield full of potential. More people read the newspapers than listen to radio or watch TV. The newspapers are a missionary avenue on which the clergy and the laity can cooperate to work for the conversion of America.

An Honest Mistake

The six dockers had had a good week of it on the Dublin quays, and they were celebrating in their favorite pub, near the Abbey Theatre.

After about an hour's drinking they were amazed to see a priest enter. Walking up to the counter beside them, he ordered a "small port."

"Ah, Father," said one of them, with flushed good-humour, "why don't you take a man's drink—have a 'pint' on me!"

To their surprise, the priest accepted the offer, and when he had drunk the pint, the others—not wishing to be outdone—treated His Reverence to the "man's drink," pooh-poohing any attempt (however half-hearted) on his part to stand a round.

When he had finished his sixth pint, the priest muttered something about an appointment, shook hands with the party, thanked them profusely and, promising to see them some other time, hastily departed.

"That priest could hold his liquor!" said one of the dockers in shocked tones.

"Priest?" said the barman. "Oh, he's Father ———, all right, but he's on in the Abbey!"—**The Irish Digest.**

The Brave And Gallant Campion

PIERS COMPTON, ESQ. **England's gayest martyr**

IT was a rainy, slushy day in December, 1581. The London streets were heavy with mud, but even so, people were waiting to see a little procession pass. Presently it came in sight —a group of guards, mounted, and in their midst, horses drawing a couple of hurdles on which men were bound.

Although it was the reign of Elizabeth I, it was yet near enough to the Reformation for a few signs of the old Catholic religion to be still standing. One of these was a statue of Our Lady, surmounting an archway, and as the condemned men passed under this one of them managed, despite his bonds, to make a gesture of salute.

There was nothing of bravado in the act. It was quite in keeping with the poetry and daring, the thoroughly romantic attitude, if you like, that had brought him, after a youth of high promise, to the status of a criminal condemned for treason.

It was a word that had to be repeated in order to justify his sentence. On leaving his prison that morning he had called a greeting to the waiting crowd, that summed up the matter: "God bless you and make you good Catholics."

But his enemies had to insist that his crime was treason. Even under the gallows, at Tyburn, a proclamation was read to that effect. His hanging body was afterwards cut down and given over to the butchery of quartering, for such was the end of a traitor . . .

But his treason had been to say Mass, and to remind his judges that England had once been "the most devoted child of the See of Peter."

* * *

He was Edmund Campion, born 1540, son of a London bookseller and one-time scholar of St. John's College, Oxford, a city where many Catholics, including priests, were allowed to live for a time under the comparative mildness of the recently consolidated Protestant system.

Campion, in the normal course of his studies, was subject to that system. He was, moreover, a young man with a future, who had gained the notice of Queen Elizabeth and her favorite, the Earl of Leicester, for his expert delivery of a classical oration during a royal visit to the university.

The road to a successful career was still by the acceptance of Holy (Protestant) Orders, and Campion was ordained deacon. That might have marked him, finally, as one destin-

ed for a sheltered academic life, remote from the festering troubles of a country in which the Mass was declared illegal and a new Prayer Book was turning the thoughts of people from their Catholic past.

A Blessed Curiosity

But Campion's inquiring mind, which had led him to ponder some of the problems presented by the natural science of the time, now compelled him, after making a study of the early Fathers of the Church, to question the validity of the spiritual atmosphere on which his future depended.

The vital question arose: was the early Church one with the English foundation whose threshold he had already crossed?

He was restless and unsettled when he left Oxford and went to Ireland, favored by Leicester's patronage, to help in the founding of an Irish university. But while there, in the spring of 1570, something happened that changed the official outlook on those who retained any ties, practical or sympathetic, with the old faith.

Pope Pius V passed sentence of excommunication on the English queen, a step which, whatever its wisdom or merits, was drastically answered by the English government. Catholics were hunted; stories of plots and rumors were spread to depict the Papal cause as a national menace; a cleverly woven network of spies and informers enmeshed the country, and also Ireland, where Campion, forced from security to hide in a succession of friendly houses, for the first, but not for the last time in his life, heard the sound of threatening hoof-beats.

But he managed to escape, took ship, and eventually arrived at the English College at Douai, Belgium, which had been founded a short time before to make and equip priests to keep the Faith alive in troubled England. Here Campion was reconciled with the Church, and after taking his degree he went, as a pilgrim travelling on foot, to Rome, where he presented himself for service with the Society of Jesus.

From Prague To London

He was ordained, and fully embarked upon a scholastic career with the Austrian province of the Jesuits, at Prague, when the call came for him to return home. But he was not to go as an ordinary traveller.

He had been chosen for a place of honor, with the English Mission; and, as proof that the significance of this was well known, a fellow-priest painted on the wall, near Campion's bed, a cluster of roses and lilies — the badge of martyrdom.

Campion was one of a party

who landed in England in June, 1580. He was able to satisfy the landing authorities that he was a jeweller, bent on business, though not without difficulty. For English agents, on the watch throughout Europe, had already filed descriptions of the priests, and many strange portents (so we are told) had occurred to denote some dreadful, catastrophic arrival. Men, dressed in black, were seen parading through the sky; women gave birth to monsters; the great bell of Westminster, out of due time and without visible interference, had started tolling.

Meanwhile Campion made his way to London, established himself with underground centers of Catholic activity, and was soon engaged in the day-to-day life of a fugitive priest. Wherever he went (and he sometimes visited an average of four houses in the course of a week) it followed the same pattern.

There was the surreptitious arrival under a false name; the showing of a specially prepared hiding-place, in the event of a raid; the production of vestments and the sacred vessels; the hearing of confessions, with people of all grades taking advantage of the eagerly awaited visit; the saying of Mass at early morning, and then the sermon, while all the time the house and its approaches would be set with watchers prepared to give the alarm or to hold up the professional hunters, should they arrive (as more than once they did) with excuses, while the tell-tale signs were bundled away and the celebrant hurried to the priest-hole.

A Gallant Life

Now and again the fugitives met in London, exchanging notes and plans. It was a homeless, gallant, and reckless life, and one that could not last, as each man, engaged on the Mission, was fully aware in the secrecy of his heart.

There were times, mostly at night, when Campion, preyed upon by the dark, sat up considering his end and nerving his body for the inevitable meeting with it in keeping with the steely discipline to which he belonged; and when riding out of London by way of Tyburn, where stood the gallows, he would bare his head, remembering the martyrs who had preceded him to what was to be the last site of his earthly battle.

But even while he was literally "on the run" there were signs of the "Campion touch" which made him the leader of a colorful set at Oxford, and which gives him a place, in history, somewhat apart from his equally courageous companions.

For he was able not only to write a defense of the Catholic Faith, but to print it, at a secret press in a house off

the beaten track on the Oxfordshire and Buckinghamshire borders — near where these lines are being penned.* Four hundred copies were scattered about the benches of a church; and the great sensation the work caused there was reflected in reading and controversial centers throughout the country.

Finally Betrayed

Campion was finally run to earth by a spy in the pay of Leicester, the royal favorite who had once promised him friendship. It was July, 1581. He had said Mass and tended the faithful at a grange in the south-midlands; and among those who bowed their heads at the Consecration was a late arrival named Eliot, who made off, as soon as he could, to the nearest magistrate.

Campion was still on the premises when they were surrounded by soldiers. He was rushed to the hiding-place. A first search, which went on till darkness fell, yielded nothing. The magistrate seemed disposed to be friendly to the owner of the house, but the paid hunter would give no quarter.

The search was resumed soon after dawn, and this time one of the party glimpsed a strip of light in a place where it was not expected, over the stairs. He seized a crowbar, dealt a few splintering blows... and the hunt was over.

On his last ride back to London, and the Tower, Campion was bound to his horse while a paper was attached to his hat bearing the words: "Campion the seditious Jesuit."

He was tortured, stretched upon the rack more than once, but without breaking down. He was taken from his dungeon, so fashioned that a man could only bend himself in its grimy dimness, to debate religion with a number of spick-and-span Anglican divines, and more than held his own. He was offered freedom and advancement, if only he would accept a place in the English Church, bound as it was by Luther's doctrines and denial of the Presence in the Mass.

Yet it was repeated, throughout his trial, that the charge against him was not one of religion, but treason; and on that charge, according to the hypocritical code by which the Anglican heresy was protected, he was sentenced to death.

We know that when called upon to take the oath before answering his judges, Campion was unable to lift his hand, it had been so broken by the rack. But we also know that he somehow managed to acknowledge the Mother of God when he went through the mud of a winter day, and by way of the gallows, to meet her.

* Marlow, Bucks.

About A Book Review

WILLIAM O'SHEA, S.S., D.D.

A defense of his work by the author

I WISH to express my appreciation for the prominence given my book in the January issue of THE PRIEST and for the few kind things that the reviewer says about the book and about me.

Unfortunately however my appreciation must be somewhat tempered by the general tone of the review and by some of the specific remarks that are made. For one thing I think your subtitle should have read "An extended criticism" rather than an "extended review" because beyond a few paragraphs of rather general praise the "review" is a rather sharp criticism, amounting to a lecture.

Let me make it very clear that I am not objecting to criticism as such; no one who writes at all expects to escape it. Where there are errors I am happy to have them pointed out and on matters that are open to question I am perfectly willing to have people disagree with me. But there is a way to make criticisms and a way to disagree that will not give rise to justified resentment. And when errors are pointed out in a book the reviewer should be sure of his ground. I believe that Father Foudy is mistaken in some of the "errors" he has found in the book and I feel that whether he is conscious of it or not he is not criticising me or the book but what he thinks that I and the book stand for. He sees this as an opportunity to set us all straight.

In our January issue, Father Denis Foudy, S.S., S.T.D., Professor of Theology and Master of Ceremonies at St. Edward's Seminary, Kenmore, Washington, reviewed "The Worship of the Church," by Father O'Shea, who here publishes a retort.

Dangerous?

If it were not for the fact that I believe this I would not mind what faults he found in the least and any amount of criticism would not bother me at all. But since he has chosen to take this tack in reviewing the book I think that it is only just and fair that I should be given "equal time" (for space) in the pages of your review to reply to his criticism and to defend as much as I can the position that I took in writing what he has reviewed.

To begin with, the reviewer evidently thinks that for all its good points the book is not altogether safe—no, it is even dangerous—for he says that it "would probably be best used under *wise* guidance" and several times throughout indicates that the instructor should "clarify," "supplement" what is

there, "mention" and "stress" what the author perversely left out, etc. This is pure nonsense and I would be altogether justified in regarding it as an insult. Certainly it is patronizing in the extreme. I wrote this book for mature grown-up people who are presumed to be able to read it without the fussy kind of "guidance" that Father Foudy envisages in other parts of his review. Besides he finds only a few places that he can take exception to. Even if he were justified in challenging these statements, they wouldn't take up three pages of a book that has over five hundred. Should the whole book be used with caution because of three or four pages? What about the rest of it?

A Tiresome Attitude

A remark like that quoted above is altogether typical of a certain number whose enthusiasm in these matters is very restrained and it reflects an attitude best summed up in their own words "You mustn't go overboard on this thing." They have all the common sense and all the balance, it seems, and anyone who develops interest or competence beyond the purely academic in these matters is at once suspect to them, he must be watched and, if necessary, set straight. This is all very tiresome and I for one would like to serve notice that such an attitude is way out of date and that these people do not have a monopoly on all the common sense, wisdom, and prudence in the world, and that after years of study and reflection it is just possible that some of us who are enthusiastic about the liturgy may be capable of having something to say about it without qualifying and explaining what we say until nothing is left of it.

Moreover, when I am expressing any purely personal preferences I indicate that very clearly. Actually, there is a distinction between mere personal preferences and reporting what is accepted now in all books on the subject and by everyone who writes about these things. As a sample of "merely personal preference on the part of the author" he quotes my suggestion "that the surplice should reach at least to the knees." I could imagine a reviewer objecting to this some thirty years ago, but hardly in 1958. For what I said is only what any competent person writing on the subject would say—all the worthwhile books and periodicals on the liturgical arts both here and abroad picture nothing else in their pages. You have to draw the line somewhere and the avowed purpose of the book is to indicate the standards that are set up in these matters. I am only reporting what is (happily) the trend in that regard.

Does Father Foudy expect

me to *recommend* a short surplice as the ideal? I think what I said was quite conservative rather than "extreme" or radical. Personally, I prefer a surplice that goes *below* the knees but I purposely stopped at a point that I felt no one could regard as extreme, especially since many of the lace or nylon surplices reach at least to the knees and no one appears to regard that as excessive.

Toward A Noble And Dignified Setting

The rest of that paragraph amazes me—"that even an abhorrence for such surplices is perfectly compatible with a genuine interest in and love of the liturgy." It may be that one can have esteem and love of the liturgy without being enthusiastic about long surplices (or about any surplice). I dare say he can—but I think that the liturgical spirit logically leads you to wish that the external setting of the liturgy be as noble and as dignified as possible. So I cannot see how one can have an *"abhorrence"* for what is dignified and noble and still have "a genuine interest in and love of the liturgy." Indifference—yes—*"abhorrence"* no. The implication is that this is a personal peculiarity of mine as though there were no objective standards of what is beautiful or fitting. If *that* is not a purely personal opinion, I have never seen one.

Besides, why should it be a criticism of an author to say that he is expressing merely personal preferences? If I were writing on any other subject than this I would feel free—supposing I had the competence—to express a personal preference now and then. Father Foudy has no hesitation about expressing some of his own—will he deny me the right to do the same?

"A few of the suggestions . . . could, I fear, again lead some to regard the liturgical movement as, in the words of the author, a fad for dilletantes." Not if they had read the whole book, especially the introductory chapters which the reviewer doesn't deign to mention. In the book such secondary matters are placed in their proper perspective.

A Polemical Tone

Another statement of Father Foudy's that I cannot understand is his hope that subsequent editions be written "in a less polemical tone." Of course, an author is no judge of the success or failure of his achievement, but all I can say is that I bent over backwards to avoid anything like the polemical tone and I can assure Father Foudy that I could many times have said things much more strongly than I did, but I refrained because I didn't want to offend. I can't help but find it strange that he alone of those who have re-

viewed this book has found it in the least polemical. And since he gives no examples of this I must conclude that what he means is that I write with too much enthusiasm or that in some way I am going "overboard" again. He could hardly say that in a review I suppose, so he uses a vague term like "polemical." Anything you do not agree with is "polemical," it seems.

The reviewer thinks that it is too much to say "without further explanation" that there is not only a primary obligation to say the office but "a secondary obligation to say it—as much as possible, at certain hours . . ." But there is a further explanation right in the next sentence: "If anyone fights shy of calling it a secondary obligation let us say that it is certainly in the spirit of the law to say the office at or near the proper time." And in the pages immediately before and immediately after the paragraph he quotes I so qualify and re-phrase what I have to say that it should be quite clear that I am not speaking of a juridical obligation but an obligation rising *from the nature of things.*

And I did not say or imply that "it is certain that parish priests or seminarians can achieve this (saying the office well) by greater fidelity to the solar hours." That is twisting what I do say and which I repeat—anyone who *habitually* says compline in the morning or lauds in the evening is not reciting the breviary according to the spirit of the prayer. I certainly do not claim that fidelity to the solar distribution of the canonical hours will of itself make you say the office well, but I do say that some fidelity to it goes with the obligation to say the office well. And let me say here too that I am not expressing my own preferences in the matter but saying what anyone writing on the breviary today will say if he is going to treat the subject properly.

'Mediator Dei'

Father Foudy says that the sentence "The whole concept of the Mass as a Sacrifice-banquet makes it not only natural but imperative that Communion should be given from hosts consecrated at that Mass"—"c l a m o r s for clarification through the clear and exact words of 'Mediator Dei' on this point."

One would imagine that M. D. either contradicts or qualifies this statement. So we turn to Mediator Dei and find that in No. 118 the Pope quotes with approval the words of Benedict XIV: "And although in addition to these to whom the celebrant gives a portion of the Victim he himself has offered in the Mass, they also participate in the same sacrifice to whom a priest distributes the Blessed Sacrament

that has been reserved; however the church has not for that reason ever forbidden, nor does she now forbid, a celebrant to satisfy the piety and just request of those who when present at Mass want to become partakers of the same sacrifice, because they likewise offer it, after their own manner, nay more she *approves of it* and DESIRES THAT IT SHOULD NOT BE OMITTED and would reprehend those priests through whose fault and negligence this participation would be denied the faithful."

Further on we find that "they should be commended who when present at Mass receive hosts consecrated at the same Mass" so that it is actually verified that "as many of us as at this altar shall partake of, etc . . ."

The practice is then recommended and insisted upon as the ideal, while still allowing for the fact that there may be times when communion be given outside of Mass even though that (naturally) involves using hosts consecrated previously. Nowhere does the Pope say that it is perfectly all right to give communion from the tabernacle during Mass. So where is the clarification from M.D. "clamored for" by my statement?

What I meant by that sentence is that once you grasp the idea the Mass is the supper of the Lord you find it difficult to interrupt the action to open the tabernacle door and give communion from the tabernacle as though Mass and communion were two distinct activities. It is very hard to see any justification for the practice—widespread though it is.

Furthermore, this is as good a time as any to point out that Mediator Dei is not the last word on the liturgy—it is already ten years old and many things have happened since that develop and clarify what was said then. All progress was not arrested in 1947. The far more recent sweeping changes made in Holy Week must be taken into account in almost any discussion about liturgical practice. Prominent among these changes is the insistence that on Holy Thursday communion must be given from hosts consecrated at the Mass of that day. Here as well as in other places the revised Order for Holy Week is making clear what the ideal is not only for Holy Week but for the whole year.

'Exaggerated Language'

The reviewer is also unhappy about my footnote on the exaggerated language of those who write and speak about the church building as though it had no other purpose than to be a "home for our Eucharistic Lord." He says that my remark—it is not a "development" of a previous statement

but a footnote, by the way—is "questionable."

What is questionable about it? And what has the quotation from the Pope's words at Assisi to do with it? The Pope warns against exaggerating the significance of the altar to the detriment of the tabernacle, but it is just as possible to reverse the process (and that is the more frequent occurrence it seems to me). Exaggerations of any kind should be reproved and that was the time and place in the book to rebuke one kind of exaggeration. It was not the time to emphasize the position of devotion to the Reserved Sacrament in the lives of the faithful—that is treated elsewhere. Besides, when I wrote that, the Pope hadn't given his speech at Assisi, even supposing that it would be necessary to refer to it at all. So it comes down to a matter of how the book ought to have been written—which is something else altogether. It still takes away nothing from the truth of what I said, nor does it make my statement "questionable."

"The role that theological development played in the development of low Mass . . . must not only be mentioned but stressed." I should be very happy to stress it if I knew what it was. As far as I know, theological progress had nothing to do with the development of the low Mass as a substitute for the high Mass and even less with the substitution of the low Mass answered by the server alone for the community Mass participated in by the whole congregation. The high Mass (solemn) is still the norm for public worship as far as I know, and that because of all forms of the Mass it expresses best the corporate community nature of the Church and its worship. How then can anyone speak of the process of the decline and breakdown of this norm as "theological progress"? You tell me!

Sweeping Criticism

My greatest objection to his review—apart from its tone—is against his truly *sweeping* criticism of the section on the history of the altar, where he labels as a "fable that will not die" the statement that: "The celebrant who heretofore always faced the people at prayer began to turn to the east, which involved turning his back . . . to the people." (If I were as learned as the reviewer says I am, though I make no such claim—I should be trusted not to perpetuate a "fable" of such proportions. But let that pass!)

The fact is that the whole question is not as simple as Fr. Foudy makes it out to be, and he is very sure of himself to label a "fable" what eminent scholars maintain to be the truth. It is simply not true to say that "Fr. Jungmann and other scholars deny this flat-

ly." What Jungmann says is that both positions (facing the altar and facing the people) were used from the beginning. This does not deny that the position facing the people was the more general, at least in the west, which is what I was concerned with primarily.

In making the statement that appears in my book I was following Righetti, a scholar who is at least the equal of Jungmann, so far as I know. And Jungmann himself says further down on the same page: "The rule, which grew even more important, that at prayer all should look to the east . . . led even in the early middle ages to the priest assuming a place almost without exception to the one he assumes today . . ." Which seems to imply that a change of some kind was made. In any case, Jungmann is dealing here with the period after Constantine's Edict—neither he nor anyone else I know of questions that before the time of Constantine when Mass was usually said in the house-churches, the normal if not universal position taken by the celebrant was that later fixed in the basilicas of Rome and the older churches of the west—facing the congregation across the altar.

So you see that while I may have simplified the rather involved development of the position taken at the altar, I was not perpetuating a "fable." The truth is that we do not know enough about the subject to be altogether positive about it one way or the other, but until more evidence accumulates we have to conclude that the supposition is in favor of the view that this "versus populum" position was general (whatever the reason for it) for some time in the west.

A Baffling Remark

The remark made by the reviewer at the bottom of the page baffles me, because I am not an "advocate of the 'versus populum' altar" and my only concern was to trace the development of the altar, not to provide arguments for a "preference" that I do not have.

I used Benediction as an example of an extra-liturgical devotion because I do not believe it is part of the liturgy except in a very subordinate sense. The most that can be said for it is that it is a sacramental and in any case what I said on page 549 was not to make Benediction less solemn but to give the Mass the very center of the liturgy (and there is no controversy about that!) at least the prominence we give so readily to Benediction. Not to make Benediction less, but to make Mass more solemn was what I meant to say and I think that is clear enough.

Father Foudy says that this statement as it stands is incorrect, but he doesn't indicate

why: "The interpretation of liturgical laws is very largely in the hands of the Congregation of Rites, and even when questions are asked the Congregation by individuals or local groups their answers when they interpret general law, are regarded as binding on all." A reliable canonist to whom I showed this statement could find nothing wrong with it.

To conclude this far too lengthy statement I wish to say that I do not regard this review as coming up to the standard of what a review is supposed to be at all. The first purpose of a review is to tell what the book is about and in this case why it is "significant," that is, if it is any good at all. If you don't think it was worth publishing you have every right to say so. But to label a book as "significant" and then publish almost four pages of criticism and nothing else is somewhat ridiculous it seems to me.

A Continuing Herald

In view of the miracles wrought through the relics of the saints, particularly of St. Joseph, St. Ann, St. Anthony and St. Teresa of Jesus, one is reminded of the words of Gregory IX, uttered some six centuries ago:

"The supernatural which blosoms from the tombs of the elect is a continuous proclamation of truth. For by this means God confounds the malice of heretics, confirms the truth of Catholic dogma, renews the faith that is on the point of being extinguished, leads back Christians who have erred, nay, even Jews and pagans, to the feet of Him who is the Way, the Truth, and the Life."

Where Shall They Go?

PAUL BRINDEL

The plight of the 'Anglo-Catholics'

IN our California suburb there is a renovated bulletin board. A few months ago, it read something like this:

Church of St. Francis of Assisi
Sunday 7:30—9—11 A.M.
Confessions, Saturday, 4-6 P.M.

Today, it is:

The Episcopal Church
Services
7:30 and 10
Sunday School & Nursery 10 A.M.

Yes, the Church of St. Francis of Assisi has a new rector, the Rev. Mr. Doe. With him has come a return to Protestant Episcopal normalcy and close adherence to the Book of Prayer. His predecessor, "Father Blank" is 3,000 miles away, in Latin America. For half a decade, he was a familiar and to many Catholics an enigmatic figure . . . strolling about his church yard in biretta and soutane saying his office; teaching a hundred or so youngsters just about 90 per cent of the Baltimore catechism; assuring oldsters that they had been Catholics all their lives without realizing it.

To the latter, the new regime is probably a relief. But what happens to those youngsters, facing for the first, but not for the last time the inevitable Anglican dilemma of compromise? How long will they stand up under the uncertainty, the heartaches which have been the common lot of thousands of their religion for centuries? Like St. Peter, they may well ask: "Lord, to whom shall we go?" Well, a dozen or so are trying to cling to their "Catholicism" as "Father Blank" taught them. They drive halfway across our county to make their confessions to the two remaining "Anglo-Catholic" clerics. But for how long? And then where shall they go?

Here is a challenging and surely disturbing apostolate which every suburban Catholic priest faces today in some degree, even if there be no Protestant Episcopal mission or parish in your community. According to Newsweek of April 1, last, 42 million Americans now reside in Suburbia. Of these, at least six million are Catholics, and several hundred thousand are communicants of "the Protestant Episcopal Church in the United States of America." There is probably not a Catholic suburban parish which does not have one to a dozen Episcopalians quite regularly at Sunday Mass. They contribute substantially, and some actually sign up for envelopes. Under normal conditions, ultimately they would be contact-

ed. A majority of Suburbia's parishes however are served by only one priest. It is an exceptional pastor who knows even fifty per cent of those at the Communion rail, to say nothing of such as these, the invalidly married, and the outright fallenaways.

Thus in A.D. 1958, we have a situation strangely analogous to that in England, circa Elizabeth I . . . people legally Anglicans, while giving aid and comfort to the Catholic Church. In his Autobiography of a *Hunted Priest* Father John Gerard, S.J., terms them "schismatics." So they were then, theologically if not canonically. Similarly, at least ten per cent of today's three million U.S. Episcopalians may well be regarded.

Until the trek to Suburbia started after World War II, most of these 300,000 were fairly happy and contented in the one or more "Anglo-Catholic" parishes to be found in most large cities . . . fine music, Fortescue ritual, swirling incense . . . a spiritual home insulated from harsh realities and the contraditions of the Book of Common Prayer, seldom to be found in some of these churches. In Suburbia however, many face stark reality, and three alternatives:

1. Attend the Protestant Episcopal church (if there is one) and try to compromise with conscience.

2. Attend the Catholic Church (if there is one) where at least they "feel at home."

3. Stop practicing their religion, except for spasmodic visits to the nearest city where they may find some parish which represents the Episcopal Church as they know it.

A generation ago, this situation would have called for a vigorous and well implemented program to bring these borderline "Catholics" into the Church. In the past century, the American Hierarchy has included four convert Archbishops, eight Bishops. Today, there is only one — the Most Rev. Duane G. Hunt, fifth Bishop of Salt Lake City. Of the first ten Paulists, seven were newcomers to the Faith.

Today, there is not one convert U.S. born priest in this Congregation, founded for the conversion of our country! A similar situation exists in the Franciscan Friars of the Atonement, Graymoor, Garrison, N.Y., the only U.S. Episcopalian Order to be received as an entity into the Catholic Church. For years their Catholic Lamp included hundreds of Episcopalian subscribers. How many today? Is there one U.S. Catholic magazine with any particular appeal to them such as The Month, the British Jesuit periodical, which in the past year has published nearly a dozen articles by former Anglicans, mostly clergy?

England has only 3 million Catholics, compared with over 34 millions in the United States. Yet, since 1955, over a score of Anglican clergy in Britain have "submitted," some now studying for Catholic Orders. This is more than the entire total in this country in the past decade! But has not England ten times more Anglicans? Statistically, yes, but actually no! English Catholic church attendance, Sunday after Sunday, exceeds the combined attendance of Anglicans and non-Conformists. More English Catholics make their Easter Communions than do Anglicans!

The Wrong Note

Yes, something seems to have happened to the apostolate to Anglicans in this country. Yet never has the harvest been so white, the possibilities so great. And there is scarcely a priest or Religious reading these lines but who can do something about it. No one would embark upon a foreign mission without some knowledge of the language, the mores, but just how well equipped are you to deal with Episcopalians, to talk with them in their own language and terms of reference?

Nearly every book by a convert, recounts how reception or baptism was delayed by someone who struck the wrong note, the most recent example being *The Golden String* by Bede Griffiths, O.S.B. *The Walled Garden* offers a quick "refresher" course for anyone whose principal Anglican reading has been Newman, Manning, Chesterton, Lunn, et al. The author is little known in this country, but from 1925 to 1942 he made a considerable reputation in Britain as an editor, playwright, historian, novelist, politician and radio broadcaster. During these years, he was typical of many "Anglo-Catholics" who attended the "most convenient" church! Or, as he puts it: "Since 1918, I had gone to Mass regularly. Sometimes, I went to England more often to Rome . . . making a Communion of desire."

Hugh Ross Williamson

Not until 1941, when he had been accepted as an ordinand, was Hugh Ross Williamson confirmed in the Church of England. Two years later, without any formal seminary training, he was ordained in St. Paul's Cathedral by the present Archbishop of Canterbury. He was one of the Annunciation Group who came into the Church two years ago, following acceptance by the Church of England of the validity of orders of the Church of South India, and inter-communion.

The Walled Garden is probably the most important convert autobiography since *Salve Mater,* by the late Dr. Frederick Joseph Kinsman, Protestant Episcopal bishop of Delaware, in 1920. You learn the difference between an "Anglo-

Catholic" and "a High Churchman," described as "a Protestant in vestments"; that the Canon of the Mass as mutilated by Cranmer, has been quietly "restored" by some Anglican clerics such as the author, who "always used and defended the exact Roman usage. The first Mass I said at St. Cyprian's, as the last Mass at the Annunciation twelve years later, differed in no particular, as far as outward things went, from the Masses I now hear at Farm Street" (the Jesuit Church of the Immaculate Conception in London).

Just as *The Walled Garden* provides an understanding of "Anglo-Catholic" thinking and terminology, so will another recent book, *Anglican Orders* by Father Anthony J. Stephenson, S.J., enable any Catholic priest to hold his own in this tenuous and difficult field of apologetics and controversy, and without giving offense. The author, who is assistant editor of The Month, examines, then refutes the argument of the late Dom Gregory Dix, Anglican Benedictine, in behalf of the 1552 Ordinal. Dr. E. J. Mascall, another Anglican apologist, is allowed eight pages to state his case, which Father Stephenson deftly demolishes.

No matter how well informed and zealous a parish priest may be as to Anglicans, he has only so much time. Just as a general medical practitioner sends patients to specialists, so today's overloaded pastor, especially in suburban parishes, might well consider arranging private retreats for his Anglican inquirers, such as those available at Mount Angel Abbey, St. Benedict, Oregon.

There are thousands of Anglicans "unreconciled" to the Catholic Church because no one —priest, Religious or lay person, has made the right approach. Or because they have been bluntly informed that their baptisms are invalid per se, which of course they are not, as this writer can testify. To all of us, winning souls should be more important than winning theological arguments. If there is a stumbling block, we should try to remove it.

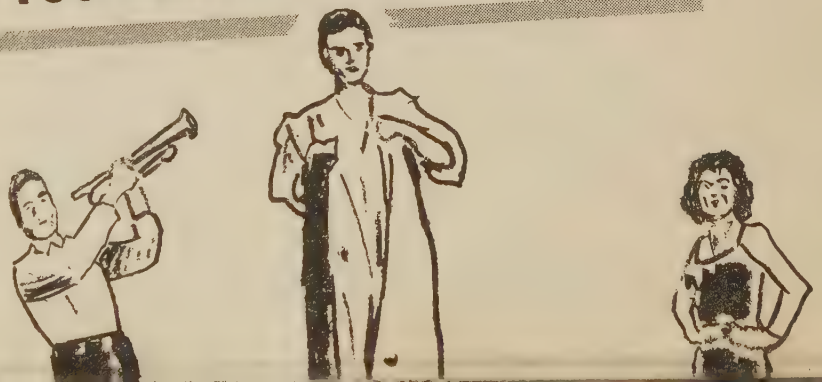
The Puritan Wind

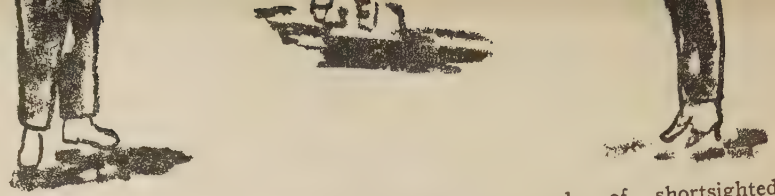
The puritanical conscience has only served to confuse our national standards of morality. It has led many of our public moralists, the columnists and news commentators, to decry the highball and penny-ante poker, while they calmly accept a rising divorce rate, unscrupulousness in business, and graft in government.—Ave Maria.

THE MOVIES
ARE OUT TO *kill themselves!*

Parents may be shocked . . .

BUT YOUTH WILL UNDERSTAND!





THIS IS A recent movie ad. It's typical—not exceptional. This is the sort of panicky, last-ditch approach the movie people are making to youth to lure them into their empty houses.

Money, money, money—who cares about the kids? about their parent's right to bring them up decently? Certainly not the irresponsible dimwit who dreamed up this garbage: "Parents may be shocked . . . but youth will understand." Certainly not the local movie den. Nor the local paper which prints this kind of ad (in the name of freedom of the press, no doubt—or might it be for a couple of shortsighted bucks?).

There's one joker in all this. Even granting that kids, like adults, find sex a real teaser, any decent 12-year-old (boy or girl) is going to say, "Movies? Not for me. Not so long as movie people try to make saps of Mom and Dad."

Frank E. Gartland, Jr. Editor

Reprinted from The Catholic Boy, Notre Dame, Ind., April 1958

The Catholic Boy comes to grips with problems affecting youth and their parents. See other BOY advertisement on pp. 375

Anonymous Letters

ROBERT J. VOIGT

How to handle them

PASTORS throughout the country have the thorny problem of receiving anonymous letters every now and then. Irate parishioners compose them in poor English, hand-print them, and then mail them from a neighboring post-office so as to remain unknown. The pastor, upon receiving them, most frequently becomes seriously provoked for the very reason that such letters are not in praise of the administration, but in criticism. When a person is criticized he is always ready to fight back. More so when the opponent is hidden in the crowd, for then the imagination starts working.

When a priest receives such letters it is never proper for him to show great anger. First of all such anger is sinful for being out of proportion to the situation. Secondly, the anonymous sender, seeing such anger, will be delighted and encouraged to antagonize the priest again. Instead the priest, if he replies at all, must handle the matter calmly and soberly, giving a Catholic viewpoint, without ridiculing the opponent.

One priest received the following letter last winter: "No more gambling or drinking beer in your church [basement]. No rotten priest or bishop is going to make a Russia out of this country . . . We expect your communistic priest to follow these instructions strictly" (unsigned).

The priest explained to the people. A little gambling is in the hearts of most normal people. Possibly it is there in refined form in some as in playing the stock market or for a minimal consideration: ten chips for a penny in the Mission Circle. But the spirit is there. Then he called to their mind the article, "These Gambling Catholics," in the *Catholic Mind* (July-August, 1957), where Bishop Dwyer of Nevada points out that Protestants like to gamble a little too and that Jews are not averse to the practice.

Another pastor had made it a rule for himself not to read any anonymous letter. As soon as a letter came, he looked for the signature. If there was no signature, he considered the letter unimportant and consigned it to the wastebasket. But then after so destroying a number of them, he realized that he was acting like the boy who winked at the girl in the dark — he knew what he was doing; the girl did not — so he devised another plan. The next Sunday morning, after the Gospel had been read and the people were

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Father Voigt is pastor of St. Joseph's Parish, Pierz, Minnesota.

seated, he gently announced, "I have received another anonymous letter. Any letter that is not signed is not worth reading." Then he tore the letter to pieces in the presence of the entire congregation. This — to say it bluntly — made the opponent feel like a eunuch.

Facts Are Sometimes Painful

A third priest had been giving sermons on the Ten Commandments and explained the sixth one in detail like the others: that birth-control means no control and no births, that contraceptives are contraband, that fornication may be fashionable, but not approved by the Fathers. He gave the explanation just for the married people; the rest were first excused.

He learned after a few sermons that some in the audience were most sensitive on the subject — did not want any objective standard set up. In fact he heard some rumblings, "I wish he'd get off that subject." Then the priest commented on these mumblings the next Sunday, "Don't complain so loudly, for you are making a public confession that you are guilty of these sins."

The following Saturday noon he received a hand-printed letter of two pages on a lady's stationery. It read, "Dear Father . . . Do you believe in God? Then why do you teach such horrible sex life to your congregation? I am actually ashamed of you as a priest . . . If you have such great desire to be his servant — the Devil's — then take off your collar and black coat and quit pretending to be a Catholic priest . . . You have done great harm since you came to this community (sic) . . . May God have pity on you . . . This letter comes from a commity (sic) of several families . . . We will be in church Sunday to see if you can have sex off your mind by then."

The next Sunday instead of giving the regular sermon — this could still be used the following Sunday — the pastor took this letter into the pulpit. He explained to the people that a letter is the joint property of the sender and the addressee. However, if the sender does not sign his name, then it becomes the sole property of the recipient. In that event the recipient may dispose of it as he desires. "It is my desire," he continued, "to give you a knowledge of the letter's content." Then he read the letter in a loud voice with resentment, finishing with the remark, "Thus far are the words of this week's letter," made the sign of the Cross, and returned to the altar without further comment.

Reassured By The People

During the week the good people of the parish, who are usually the majority, became quite active. Calling at the

rectory, writing letters, using the telephone, they assured the pastor that the sermons had the proper choice of words, that they explained details never understood before, and that they were timely. Their reaction was a beautiful demonstration of Catholics' coming to the defense not only of the Catholic priest, but of the difficult — even for explanation — Commandment.

This letter designed to provoke the priest so that he would cease to disturb the false conscience of some natives misfired completely. Instead the letter put a seal on the sermons such as no other sermon could have. Even though the incident was a heavy emotional burden for the priest, the fruits of his labor were abundant. And the letter planned by the opponent for evil, God — as He so often does — used for a good purpose.

These letters of criticism — for which the angered writers receive no reward — serve a good purpose. They help the priest make corrections of local abuses with greater charity and clarity of thought. Secondly, the priest so frequently praised face to face by his parishioners is inclined to become proud. After he has received a few of the poisoned letters, his pride is fermented with the leaven of humility.

'Too Long'

"The most foolish heretic in town may write more false heresies in one leaf than the wisest man in the whole world can well and conveniently by reason and authority confute in forty.

"The evangelical brethren think my works too long. But also Our Lady's psalter think they too long by all the Ave Marias and some good piece of the Creed, too. Then the Mass think they too long by the Secrets and the Canon. Instead of a long Breviary a short primer shall serve them; and yet the primer without Our Lady's Matins. And the seven Psalms think they too long enough without the Litany; and as for dirge or commemoration for their friends' souls, all that service is too long."—**St. Thomas More.**

A Miraculous Staircase

Built by St. Joseph?

JOSEPH H. WELS, S.J.

A diocesan priest, a good friend of mine, wrote to me about a short vacation trip last summer. Among other things he mentioned this: "At Taos, N.M., the superior of Our Lady of Guadalupe Convent, a native of St. Louis, remarked: 'Be sure to go out of your way to get to Santa Fe and see the staircase that St. Joseph built in our Loretto Academy chapel? When the academy was built many years ago, there was a shortage of money to complete the chapel, especially the staircase. The carpenters and engineers seemed to be perplexed as to how to construct the spiral staircase. The good Sisters prayed for money to complete the work and for a solution among the carpenters and engineers as to how to erect this staircase.

"A man appeared on the scene unknown to the Sisters and not sent for and told the Sisters that he knew how and would build the staircase. It was built overnight, no lumber was ordered nor was a lumber bill ever paid for. Not a nail was used in this staircase which is about 20 feet high from the chapel floor to the floor of the choirloft. There are no supports, it rests on the chapel floor and against the choirloft. The wood underneath this staircase, which I have already mentioned is spiral, is in one piece. Carpenters and engineers, to the present day, are puzzled how the staircase remains in use without support and how this wood underneath the spiral case can possibly be in one piece." Thus far my correspondent.

This strange report made me go to the source for better information. I wrote to the superior of the Loretto Academy asking for documentary proof. In answer I received a small pamphlet entitled: "A Miraculous Staircase in a Mechanical Age," by Sister M. Philibert, S.L.

On page 1, a prefatory note says: "For a time Our Lady of Light Chapel (Loretto Convent, Santa Fe, N.M.) was without a staircase to the choir. Difficulty in constructing it had caused workmen to abandon the task and it was left unfinished until an unknown carpenter appeared and completed the stairs. Legend identifies the unknown carpenter with St. Joseph." From now on I shall follow the pamphlet.

The repercussion produced by a Ripley "Believe it or not" story attributing to St. Joseph the workmanship of a staircase

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Father Wels is chaplain at Nazareth Motherhouse, Concordia, Kansas.

in a Santa Fe chapel is an indication of the increased rigidity of American mechanical-mindedness. Stories of miraculous assistance given to convents through the intercession of St. Joseph in other countries are almost as numerous as the convents themselves. Their very number and universality should give some grounds for faith, but the attempt to introduce such a story in the environment which is ours here and now will not pass without challenge.

The Unknown Workman

The legend referred to by Ripley contains few details. During the construction of the convent Chapel of Our Lady of Light in Santa Fe (1873-74) a difficulty came up about the erection of a stairway, and that part of the edifice had to be discontinued. Some time later an unknown carpenter came to the convent, offered his services and erected the stairway. But when the superior of the convent wished to pay him he disappeared. If there were other circumstances which at the time aroused the belief that it was St. Joseph who had been the carpenter they cannot be discovered now. Whatever is recorded in the annals can have only indirect reference to any miracle.

The chapel was begun July 25, 1873, architect Mr. Mouly. The men commenced to cut the stone January 19, 1874. The edifice was blessed April 25.

After recording the ceremony of the blessing, Mother Magdalen continues: "Two years ago we had almost abandoned the idea of finishing it. Senor Vicario borrowed the money and finished the work. Its erection was placed under the protection of St. Joseph in whose honor we communicated every Wednesday that he might assist us. Of his help we have been witnesses on several occasions!"

A letter soliciting information from the secretary of the chancery office at Santa Fe in 1937 brought forth the most enlightening information gleaned outside the convent in regard to the stairway.

> I got in touch with the Enrique Sanchez about whom you inquired. He told me that . . . his father had worked at the staircase in the Loretto Chapel here. His father's name was Guadalupe Sanchez, a native of New Mexico. Guadalupe Sanchez, however, was only one among other men who worked on the stairway. Enrique told me, however, that these men who worked at the stairway could not finish it for lack of space. The stairway was left unfinished therefore until some unknown carpenter finished it. You have probably heard from the Sisters here that there is a story or legend or some tradition to the effect that St. Joseph built the stairway. After hearing the story Enrique gave me about the stairway's being left un-

finished, I am more inclined to believe the tradition.

Neither the evidence here given nor even the architectural skill shown in the stairway would necessarily require of anyone a belief in the miraculous. After an examination of all the circumstances however one might not be too credulous to admit the possibility or even the probability of the miracle.

The Hard-Headed Superior

The strongest evidence in favor of the St. Joseph legend centers around the person of the only witness mentioned in it, the "superior of the convent." If she was the originator of the story — and evidently she was — it came undeniably from one who believed in miracles. Yet a glance at her life will show that her faith can scarcely be attributed to credulity.

Mother Mary Magdalen or Joanna Hayden as she was baptized in a Rath Clough church in Ireland, 1813, came to this country with her parents and brothers and sisters when she was seven. The Haydens settled near the Barrens, Perry County, Missouri and Joanna was entrusted to the Sisters of Loretto at Bethlehem Academy for her education. She became a Loretto Sister and in 1852 when Bishop Lamy came to Loretto, Kentucky, for teachers for the Territory of New Mexico, Sister Magdalen was among the volunteers. Thus far I have followed the pamphlet. Since further following would exceed the space allotted to me, I add a few remarks based on the pamphlet.

Mother Mary Magdalen, who became later superior of the motherhouse, was a woman who lived by faith. She ascribed all success to her prayers addressed to God and to her favorite saints. She had great devotion to St. Joseph as can be seen from her letters. Whether this devotion influenced her in her judgment regarding the staircase cannot be established.

I wrote these lines merely to inquire whether any of my clerical brothers in Christ can give further information relating to "St. Joseph's Stairway."

Taxpayers Saved $5,595,240 Daily

Cincinnati (NC) — Every school day the Catholic elementary and high schools of the U.S. save American taxpayers $5,595,240.

The figure was reached by Dr. James M. O'Neill, who worked it out with his wife, a former mathematics teacher, in preparing material for his forthcoming book, "The Catholic in Secular Education."

The Strange Case of Albert Schweitzer

RALPH THOMAS, S.A. **A latterday Arian**

MIDDLETON MURRY, mixing a skeptical clause with a Scriptural formula, has written that "if Christ is anywhere in the world today, he is in Schweitzer at Lambarene, and Schweitzer in him." This statement indicates, I think, the gulf which exists between traditional Christian thought and the ideals of post-Protestant society —a gulf which is personified in the remarkable and bewildered personality of Albert Schweitzer. Enough has been written by Schweitzer to enable us to sketch the picture with his own words.

The beginnings are recounted in his autobiography, *Out of My Life and Thought*: "I was born on January 14th, 1875, in Upper Alsace, the second child of Louis Schweitzer, who was shepherding just then the little flock of evangelical believers in that Catholic place . . ." While yet a boy he was so full of compassion for those who suffer, that he was convinced that "he who has been blessed above his fellows with the good things of life must give the same measure of happiness to others . . ."

Meanwhile Schweitzer began his education at the University of Strassbourg, and before he was thirty years old he had become a Doctor of Theology, of Philosophy, and of Music. Although Schweitzer's reputation, manifested by literary works in all these areas of knowledge, was considerable, he was still not happy. He desired to fulfill the promise he had made as a youth.

The next stage of his career is recorded in his work, *On the Edge of the Primeval Forest*: "I gave up my position of professor in the University of Strassbourg, my literary work, and my organ-playing, in order to go as a doctor to Equatorial Africa." He then tells how this came about: "I had read about the physical miseries of the natives in the virgin forests; . . and the more I thought about it, the stranger it seemed to me that we Europeans trouble ourselves so little about the humanitarian task which offers itself to us in far-off lands . . .' By these thoughts, Schweitzer was moved to action: "I resolved, when already thirty years old, to study medicine and put my ideas to the test out there. At the beginning of 1913 I graduated as M.D. That same spring I started with my wife, who had qualified as a nurse

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Father Ralph writes from St. John's Seminary, Montour Falls, New York.

for the River Ogoive in Equatorial Africa, there to begin my active work."

Thus the organ builder and organist, the interpreter of Bach and Goethe, the architect and philosopher became African lumberman and tropical doctor. The natives "on the edge of the primeval forest" were harassed by sleeping sickness, malaria, elephantiasis, and amoebic dysentery. Their dwellings were ravaged by white ants and wild elephants. Schweitzer took up his headquarters among them and, except for occasional trips to Europe or America, has worked to relieve their sufferings. Today he conducts a large hospital and a village for lepers, both of which serve natives from a wide area.

Such, in brief, is the charitable achievement of Schweitzer, one that can evoke only a d m i r a t i o n . Nevertheless, Schweitzer, who has not labored in obscurity like hundreds of White Fathers and missionary Sisters, has not only carried on his humanitarian work but has also sponsored, from this unlikely vantage point at the Equator, a set of ideas which has seized the admiration of large segments of our latter-day world. And since the relation between thought and action is such that the integrity of the latter cannot always be assumed as a guarantee of the former, we must, in accordance with the warning of our divine Saviour, be on our guard against false doctrine even in the most excellent circumstances.

Our Lord's 'Mistake'

This is what constitutes the strange case of Albert Schweitzer. Beginning with the presumption that Jewish eschatology provides the clue to the historical Christ, Schweitzer set out to prove, both by internal criticism and rabbinical writings, and apparently to his own satisfaction, that Christ was a man mistakenly convinced of the imminent end of the world. After this catastrophe should take place (so runs the Schweitzer thesis), the Kingdom of God would come into being. Persuaded of this, Jesus determined to take upon Himself the prophetical sufferings of the Messias and to offer Himself to death. This Christ has nothing to teach us because He was convinced that His mission concerned only the small group of the Elect who would await the end of the world.

How, one is prompted to ask, could such a fiction, unjustified by the New Testament text, be arrived at, and being arrived at, receive a respectable hearing? And furthermore, how can Schweitzer's Jesus, a pathetically mistaken man, inspire a medical missionary?

When Martin Luther set himself in opposition to the historical Church, he too was persuaded that he had discovered a clue to the truth. For Luther this sole clue was the *sola fides* passage of St. Paul, interpreted ac-

cording to the exigencies of the spiritual struggle through which Luther was passing at the time. In a manner more or less consistent with the personal discovery he had made, Luther constructed his doctrine and fixed his canon for the Bible.

Judge Becomes Defendant

Something like this has pretty much been going on in Protestant theology since Luther's time. The Bible is conceived of as a box to which each one may bring his private key and make his own private discovery. But as time advanced, the more this process went on, the less was found, until with the Liberal critics Christ had become a social reformer with humanistic ideals. Christ would no longer come to judge the living, but had come to be judged by the higher critics.

Schweitzer, in his *Quest of the Historical Jesus,* set out avowedly to overturn the fashionable conclusions of the Liberal theologians of his time. He inveighed against the movements which "have robbed our own thoughts of their vigor in order to project them back into history and make them speak to us of the past." And so in response to Harnack and others who had sponsored an ethical Jesus who taught the fatherhood of God and the brotherhood of man, Schweitzer produced the eschatological Jesus who had nothing to teach.

A personal confirmation of prevailing prejudices seems to be the assured result of an "open-minded" approach to the Bible. Each maker of his own Christianity generally lives long enough to see what he has made relegated to the museum while others come forward to have their day. Schweitzer's admirers today are interested in something other than his Biblical conclusions. Consider, for example, this conclusion from the *Quest*: "Jesus means something to our world because a mighty spiritual force streams forth from Him and flows through our own time also. This fact can neither be shaken nor confirmed by any historical discovery. It is the solid foundation of Christianity." And again in *The Conception of the Kingdom of God*: "He is so great, that the discovery that he belongs to his age can do him no harm. He remains our spiritual Lord." Little that is inspiring, or even original, can be extracted from these vague, wooden statements.

Philosophical Motivation

The bases which, according to Schweitzer, motivate his deeds and which, it would seem, continue his vogue, are philosophical. It was not for nothing that Schweitzer wrote a doctoral dissertation on Kant's philosophy of religion. Though not an orthodox Kantian, he transfers, as Oscar Kraus states in his study of Schweitzer, "the 'as-if' philosophy of Kant's old age into a philosophy of the

'notwithstanding.'" Amid the welter of modern philosophical speculation, a reasonable view of life is felt to be an impossibility. But despite the philosophical chaos, there is still *life* . . . and the *world*. And man is moved by the generous promptings of the heart to an affirmation of and reverence for life so as to make ethical action not only a possible but an appointed task. Thus the living of life is inspired and regulated by a sheer will to action. In this way life is seen as a tension between philosophical agnosticism and a desperate will to live and love life.

When applied to Christianity this tension becomes the struggle between the alleged world-denying spirit of Christ and the world-affirming spirit of modern idealism. Thus in the *Quest* Schweitzer writes: "Why spare the spirit of the individual man its appointed task of fighting its way through the world-negation of Jesus, of contending with him at every step over the value of material and intellectual goods — a conflict in which it may never rest?"

Such a struggle, in which the chips have all but disappeared, has inspired a modern agnostic romanticism (Hemingway, for instance) and constitutes a kind of secret and sophisticated religion which can complacently ignore nineteen centuries of Christian thought. But is it not a colossal subjectivism akin to desperate pride? Schweitzer writes: "To understand the meaning of the whole — and that is what a world-view demands — is for us an impossibility . . . I believe I am the first among Western thinkers who has ventured to recognize this crushing result of knowledge, and who is absolutely sceptical about our knowledge without at the same time renouncing with it belief in world- and life-affirmation and ethics."

This is the point to which the d o g m a - denying Protestant, whom Bishop Oxnam has called the "greatest living Christian," has now regressed. We hope it is not a point of no return. Although Schweitzer's labors for the forgotten people of Africa are something which must be given the highest admiration, it is a fundamental fact, based on nearly twenty centuries of traditional teaching, that even the most heroic deeds cannot compensate for the denial of the divinity of Christ. There is still time for Schweitzer to see that Christ can neither deceive nor be deceived.

Some claim that the word "bumper" takes its name from the round-bottom glass that had to be drained at one draught in toasting the "bon pere," the Holy Father.—**John Sinnott Martin.**

The Liturgy and Rubrics

QUESTIONS AND REPLIES **Walter J. Schmitz, S.S., S.T.D.**

BECAUSE of very bad weather in our area on Ash Wednesday, many of our people were not able to attend church and receive the ashes. We priests distributed them after the Masses on the following Sunday, the first Sunday of Lent. Now we wonder if we did the correct thing or not.

The Sacred Congregation of Rites (No. 4373; 4387) has stated that the practice and custom of distributing ashes on the first Sunday of Lent is permitted after the Masses or apart from the Masses, provided, however, that the ashes were blessed and imposed on Ash Wednesday according to the regular ritual and ceremony.

Mass Rubric Violations

At our church whenever we have a Missa Cantata, the celebrant intones the Gloria and Credo and recites them as he should do. However, instead of the choir singing the Gloria and Credo, the congregation joins in the singing of some pious hymn. I have maintained that this is contrary to all regulations and rules.

We are instructed whenever we have a sung Mass, whether solemn or not, that all the parts that are to be sung, must be sung by the choir. The above custom is absolutely wrong. Is there any wonder that the Sacred Congregation issued very recently the following warning to Catholic Bishops throughout the world, "admonishing them not to introduce or suppress liturgical ceremonies without authorization from the Apostolic See. It also recommends that bishops warn members of the clergy concerning the Holy See's exclusive authority with respect to rules governing form and content of public worship."

Funeral Pall

What obligation is there, if any, requiring the use of the pall on the casket at the time of a funeral?

If the funeral pall is used for the obsequies of adults it must be black. The use of a pall is customary in certain sections by virtue of diocesan regulations but we are not aware of any general directive making its use compulsory.

Flowers On Altar

Recently I asked the sacristan why the flowers were not on the altar for Mass on Septuagesima Sunday and I received the answer that flowers were not permitted as long as the priest wore violet or purple vestments. Is this the correct interpretation of the law?

Even though violet vest-

ments are worn flowers are permitted on the altar on the Sundays of Septuagesima, Sexagesima, and Quinquagesima.

Elevation Of Host And Chalice

Would you kindly let our good Fathers know that now and again we are unable to see the Sacred Host and Consecrated Chalice at the elevation of the Mass because Father doesn't lift the Host and Chalice high enough? Precisely, how high should one elevate the host and chalice?

The various rubricians, basing their comments and directives on the rubrics of the missal, all agree on this ceremony. We quote from Father O'Connell *(The Celebration of Mass)*: "Having *completely* risen from the genuflection, the Celebrant, still holding the Host in the same way, slowly raises It in a vertical line higher than his head, so that It may be clearly seen and adored by the people. The Host should be raised not directly over the Celebrant's head, nor over the chalice, but over the front part of the corporal, where It had lain. It is raised in a straight line, and the Celebrant should keep his elbows as close as possible to his sides and be careful not to touch the corporal with the end of the chasuble. The priest should look at the Host while elevating It, but is not to say any *vocal* prayer. He keeps the Host raised for a moment and then reverently lowers It in a straight line.

"Then he takes the chalice in both hands, the right hand holding it at the node, the left at the base, and slowly raises it in a straight line, over the corporal, so that the cup appears above his head and can be seen without difficulty by the congregation. While elevating the chalice the Celebrant keeps his eyes fixed on it."

To this the following footnote is added: "In practice it will be found necessary to raise the chalice until its base is at least on a level with the Celebrant's eyes. If the chalice be a low one, it will be necessary to raise it still higher."

Breviary Difficulty

On the feast of St. Matthias, the Apostle, Feb. 24, we priests here had difficulty with the ninth lesson of matins. One Ordo gave no specific instructions, leaving us to believe that the ninth lesson would come from the proper place or common. Another Ordo listed the first two words for the ninth lesson. With some difficulty this lesson was found in the common of Abbots. Which Ordo was correct?

The Universal Ordo published in Rome directed that the eighth lesson be divided and that the ninth lesson begin with the words, *et fabrica quidem.* Father Barry *(Matters Liturgical)* makes the following comment for situations of

this type: "If no ninth Lesson is assigned to the principal Office in the Breviary, the 8th Lesson shall be divided into two fairly equal parts and the second part shall then be read as the 9th Lesson."

Christmas Octave

The brief statement in the Decree for Simplifying the Rubrics concerning the Christmas octave (II, 13) is sufficiently vague that it has not only me but even the Ordo makers confused. Perhaps you can clear up a few points for me.

1. Is the octave of Christmas still a privileged octave, so that it must always be commemorated? It is not listed in the Decree (III, 2) as such.

2. Do the rules about commemorations in the Decree (III, 4, a & b) apply during the Christmas octave? One Ordo still has St. Stephen commemorated in 2nd Vespers of Christmas, but eliminates St. Thomas' commemoration on the 29th — inconsistently.

The decree as well as the commentaries speak only of the octaves of Christmas, Easter, and Pentecost being retained. Nothing is mentioned about privileged or common octaves and rightly so since these are the only octaves retained.

"The days within the octaves of Easter and Pentecost are raised to the *double* rite, are preferred to any feasts whatsoever, and do not admit commemorations.

"The days within the octave of Christmas, although raised to the *double* rite, are celebrated just as they are now (the former schema). The octave of Christmas required special treatment. Although raised to the *double* rite it keeps all the special features it had up to now. It admits commemoration of doubles, remains with the antiphons semidouble, etc. It is a solution by compromise 'until some other provision is made.' Any alteration would have complicated things too much." (Bugnini, *Simplification of the Rubrics with Commentary)*

The Universal Ordo published in Rome gives for 1958 a commemoration of St. Stephen for the second Vespers of Christmas and a commemoration of St. Thomas at the second Vespers of Dec. 29.

Benediction Ceremony

When a priest acts as deacon of exposition at Solemn Benediction of the Blessed Sacrament does he wear the stole priest-style or deacon-style? Also, is the case containing the Sacred Host placed on or off the corporal?

He wears the stole priest-style.

The veil covering the custodial is placed off the corporal but the custodial is kept on the corporal when the Blessed Sacrament is exposed at Benediction. (O'Connell-Schmitz, *Book of Ceremonies,* p. 379)

The Code of Canon Law

Questions answered **V. REV. PAUL R. COYLE, J.C.D.**

WOULD *you be kind enough to publish the regulations for the celebration of evening Mass. Many of the priests have mislaid the original text.*

Local Ordinaries (cf. canon 198) have the faculty to permit in their own territory the celebration of evening Mass if circumstances make it necessary, notwithstanding the prescription of canon 821, §1. For the common good at times demands the celebration of the sacred mysteries in the afternoon, for example, for workmen in certain industries who work in shifts even on feast days; for those classes of workers, such as those employed in seaport services, who are busy in the morning hours of feast-days; for those persons also who gather in great numbers even from distant countries, to celebrate some religious or social festivity; and so on.

Such Masses however may not be celebrated before four o'clock in the afternoon, and only on the days *exclusively* mentioned, namely:

a) on existing holy days of obligation according to canon 1247, §1;

b) on suppressed holy days of obligation, according to the list published by the Sacred Congregation of the Council on 28 December, 1919;

c) on the first Friday of each month;

d) on other solemn occasions which are celebrated with a large concourse of people;

e) on one day in the week in addition to the days above mentioned, if the good of particular classes of people so requires.

Priests who celebrate Mass in the afternoon, as well as the faithful who receive Holy Communion at such a Mass, may, during the meal which is permitted up to three hours before the beginning of Mass or Communion, also take *in due moderation* such alcoholic drinks as are customary at table (for instance, wine, beer, and the like) exclusive however of liquors. However, as to beverages which may be taken before or after such a meal and up to one hour before Mass or Communion, every kind of alcoholic beaverage is excluded.

Priests may not say both a morning and an evening Mass on the same day, unless they have the express faculty to celebrate Mass two or three times according to canon 806.

Similarly the faithful, according to canon 857, may not receive Holy Communion both in the morning and in the evening of the same day.

The faithful, even though they be not of the number of

those for whom an evening Mass may have been authorized, may freely receive Holy Communion *during the aforesaid Mass or immediately before or immediately after* (cf. canon 846, §1) observing the norms above set forth as to the Eucharistic fast.

In places, however, which are governed not only by the general laws *(ius commune)* but by the special law for the missions *(ius Missionum)* Ordinaries may, under the same conditions, permit evening Mass every day of the week. (AAS 45-47)

What is the relationship between the Congregation of the Sacraments and the Roman Rota with regard to jurisdiction in marriage cases?

In order that one may understand clearly the true extent and nature of the factors of relationship between the S. Congregation of the Sacraments and the Sacred Roman Rota it is necessary to have a clear notion of the distinction between administrative and judicial jurisdiction as it exists in relation to the exercise of the supreme jurisdiction inherent in the Roman Pontiff. Both of these departments exercise true jurisdiction in the external forum and in the name of the Supreme Pontiff. The exercise of judicial jurisdiction is reserved entirely to the Tribunals, while the exercise of extra-judicial or administrative jurisdiction properly belongs to the Sacred Congregations.

Although both the Constitution *Sapienti consilio* and the Code make this distinction, neither gives a definite, fixed and clear norm on which it is based. Nevertheless, this is a matter of practical importance if it is to be determined in every instance which cases are to be classified under the administrative jurisdiction of the S. Congregation of the Sacraments, and which fall under the judicial jurisdiction of the Sacred Roman Rota. The solution lies in determining which cases require the judiciary order *(ordinem iudiciarium)* and which may be treated in an administrative or disciplinary manner *(in linea disciplinari)* For a clearer notion of the judicial and administrative powers, as such, it is useful to review the following considerations:

Both the Tribunals and the S. Congregation are executors of the law with papal authority, but they differ in the same manner as the judge and the public administrator. The former executes the law by judging (*iudicando*) and the latter performs his duties by doing or acting *(faciendo seu agendo)*. The end sought by the judge is the observance of the law; the end sought by the public administrator is the pub-

lic welfare or utility. The judge settles conflicts which arise between citizens in the exercise of a disputed right; the public administrator removes obstacles which may arise in the observance of laws, that is, either he prevents the obstacles from arising through the use of preventive remedies, or he promotes the activity of the citizens in one way or another. Both effect the execution of the laws and the common good of the citizens: the one by protecting the rights of the people, the other by safeguarding their welfare or utility.

It should also be recalled here that the ordinary of a diocese is both the judge and the administrator of his diocese, but the superiors of a bishop as a judge are the Metropolitan and the Sacred Tribunals of the Roman Curia, whereas the Sacred Congregations alone are the superiors of a bishop as an administrator.

In regard to ecclesiastical cases the norm for judging whether specific questions are to be handled in a judiciary manner, and therefore referred to the Tribunals, or whether they are to be settled in an administrative way, and therefore to be subjected to the jurisdiction of the Sacred Congregation, is resolved into two different opinions.

Relying on the above made distinction and comparison, Ojetti (1862-1932) did not hesitate to conclude that causes which concern some right *(aliquod ius)* are to be referred to the judge, and therefore to the bishop or to the tribunal, and that those which touch merely the welfare *(interesse)* belong to the administrator, and therefore are to be submitted to and decided by either the bishop or the Sacred Congregations. He therefore concluded that the jurisdiction of the Sacred Congregations is differentiated from the jurisdiction of the Tribunals principally by reason of the nature of the matters involved. In other words, Ojetti stated that all cases which concern some right are by nature judicial, and must always be treated in a judicial manner *(via iudiciaria)* by the Tribunals, while causes which pertain to the mere welfare are administrative by their nature, and must always be treated in a disciplinary or administrative way *(in linea disciplinari)* by the Sacred Congregations.

Cappello's Opinion

Cappello, however, absolutely disagrees with Ojetti's opinion that all cases involving a right must always be submitted to a judicial trial. At the same time he proposes an altogether different criterion in order to distinguish the jurisdiction of the Sacred Congregations from the jurisdiction of the Tribunals, namely, that the quality or the manner of procedure, and not the nature of the matters involved, must be given

primary consideration, so that the matters which must be treated in a strictly judicial manner (*in via iudiciaria seu contentiosa*) are to be referred to the Tribunals, and those which are to be handled in an administrative manner *(in linea disciplinari)* must be submitted to the Sacred Congregations.

The practical difference between the two opinions is evident. Both Ojetti and Cappello agree that matters which concern only the welfare *(quae merum quoddam interesse attingunt)* do not admit a strictly judicial process, and are therefore to be sent exclusively to the Sacred Congregations. Both admit also that all cases regarding a right can be sent to the Tribunals, since all cases of this kind do admit a strictly judicial process. Capello, however, absolutely disagrees with Ojetti when the latter contends that all cases concerning a right must be referred to the Tribunals, for he states that there are times when it is very difficult, in fact impossible, to solve an administrative affair without deciding at that same time some judicial controversy closely associated with it.

("The Sacred Congregation of the Sacraments," Sheehy, p. 64.)

Dead Loss

The famous old Calvinist preacher, Spurgeon, was once approached after a service by a man who complained that he had made a mistake when the collection plate had come around. He had only two coins, a shilling and a sovereign, in his pocket, and had accidentally put in the sovereign.

To his dismay, Spurgeon refused to give him any refund.

"Ah, well," he said philosophically, "I suppose I'll get credit for it in heaven."

"Oh, no, you won't," declared Spurgeon roundly. "You only intended to put in a shilling."

—Southern Cross.

How to Chase the Devil

A forgotten sacramental

ALAN RICHARDSON

THERE are so many alcoholics today desperately in need of spiritual first-aid; so many girls and boys losing the fight against the world, the flesh, and the devil; juveniles in jams; adults driven to suicide and crime — that one is sometimes led to wonder whether we, priests and layfolk, are really doing everything in our power to help the morally wounded and the morally stricken.

Have we perhaps buried one of our talents, because, like the man in the Gospel, we are afraid to use it? Or perhaps, having buried this talent in the long ago, we have today no memory even of having buried it?

The Church has a prayer and a blessing for nearly everybody and everything. There is a certain blessing for beer — although, as someone remarked, too much blessed beer can be as bad for a man as too much unblessed beer.

It was Pius IX, I believe, who was faced with the problem of a prompt and proper blessing for heretics; among a group of kneeling pilgrims was an Anglican Bishop.

His Holiness paused a moment; then, Inspiration! He made a large sign of the cross over his visitor, saying slowly and distinctly the words that bless incense at Solemn Mass: "Ab illo benedicaris in cujus honore cremaberis." (It is important to employ the exact words of the ritual. A good Pastor I know was wont to slip this spoonerism into the wedding ceremony: "Quae *martiali* jungenda consortio." Ah, well, "Vita hominis super terram, Militia." —Job)

The blessing chosen by His Holiness was quite appropriate, but the choice of some blessing involving an adjuration might have reformed the heretic on the spot.

There is little common knowledge today concerning the varied uses of adjuration. The divisions of prayer we are most frequently told about are Adoration, Impetration, Thanksgiving, Praise. Adjuration isn't even listed. But it has its place in the warlike life of man, and should not be neglected.

The common term for adjuration is exorcism. (The very sound the word gives out sends the shivers up my spine.) Essentially, it is a command given mankind's most persistent and pestiferous enemy, to cease and desist in the name of Christ.

There are two forms of Adjuration: solemn and private. Solemn adjuration may be employed only if a person shows the signs of possession enumerated in the ritual; and then

only with the Bishop's permission. It is customary for the exorcist to fast and go to confession. He then says Mass, and after Mass proceeds with the ritual prayers. In some cases these prayers are repeated. Sometimes the work goes on for hours, or even days.

Private Exorcism

However, it is not the purpose of this write-up to elaborate on Adjuratio Solemnis. It is the private use of the prayers of Adjuration which I would like to discuss. The repeated use of prayers of this nature has helped men and women break difficult habits. Their use has brought refreshments and relaxation to the sick. Furthermore, their wording vividly recalls the need for self-denial, more prayer-time, religious reading, and frequent Confession and Communion. These prayers also deepen appreciation of the adorable Sacrifice, and compel warm gratitude for the courageous act of God that effected our Redemption.

I know a man who broke the "drink habit" by going to Confession every day, and taking the pledge just for that day. It was quite a struggle. But I also know another man who did the same thing with less struggle. His confessor used a short form of exorcism for him after his hebdomadal Confession. The exorcised penitent found it easier to break this habit. Moreover, he seemed relaxed physically.

Because the theology of private exorcism is not too well known, I will quote the following opinions:

R. P. Timotheus a Podio-Luperio, O.F.M. Cap. writes:

"Adjuratio solemnis fieri nequit hodie nisi de expressa licentia Episcopi aut ejus mandato. Privatim vero, quisque potest daemones adjurare, v.g., aquam benedictam adhibendo, sanctissima Jesu et Mariae nomina invocando."

In a footnote the author adds: "De Vener. Servo Dei Vincentio Pallotti narratur quod exorcismo privato uteretur cum adverteret poenitentes de peccatis non dolere, vel peccatum quodpiam reticere. Atque illius usum etiam commendabat confessariis subjungens exorcismum magna cum fiducia et humilitate adhibendum." — Paris, 1903, Gabriel Beauchense et Sociis.

Vincent Pallotti is the founder of the Pallotine Fathers, and he taught theology in Rome for ten years. His body is incorrupt. St. Thomas tells us that where there is a difference of opinion, we should prefer the opinion of saints, for they point out to us the way to God.

Henry Davis in Pastoral and Moral Theology says: "Private Adjuration is always lawful, if useful, truthful, and employed for a morally good object."

Antonion M. Arregui, S.J. in

his "Summarium Theologiae Moralis," page 136:

Adjuratio, ejus liceitas: Solemnis non est licita nisi ministris et sub condicionibus de quibus notatur 841. Privata licita est omnibus, modo adsit in ea veritas, i.e., fiat sincere et quidem per Deum verum; justitia, i.e., ad rem inhonestam obtinendam; judicium, i.e., agatur de re alicujus momenti." (An injudicious use of these prayers rarely exceeds venial sin.)

Note here that "Solemnis" (841) requires the customary signs of Possession. "Privata" does not.

Lemkuhl in his Theologia Moralis, page 264, vol. I:

"Publice exorcismum licitum non est ecclesiae ministris sine expressa licentia Episcopi.

"Ita tamen dici nequit de exorcismo privatim etiam a ministro Ecclesiae et adhibitis orationibus Ecclesiae secundum formam ritualis facto" — and he adds that even a lay person may recite these same prayers without sin, "imo preces solas Ecclesiae contra diabolum in probabili opinione ejus infestationis homo laicus sine culpa recitare potest, attamen ipse nomine ecclesiae quod minister Ecclesiae potest, agere nequit."

The Prayer of Leo XIII

Many of us have seem the beautiful travel-poster put out by the French Government depicting Mont Saint-Michel, the monastery that crowns the top of a hill that climbs out of the sea near Manche. Mont St. Michel publishes an exorcism composed by Pope Leo XIII. (English and French translations are available.) The leaflet carries an imprimatur and the remarkable annotation: "The Holy Father exhorts priests to make use of this exorcism as often as possible. The faithful may also say it as an approved prayer."

Italy publishes the same exorcism, recommending its use for family prayer and in times of spiritual and moral crises.

I had the pleasure of meeting the French Bishop of Tahiti, who told me that in France, the nuns use it daily in the classroom; and that in many dioceses the priests are commanded to say this exorcism once a week for their people.

It is hard to get a copy of this beautiful composition of Pope Leo XIII in America. Leo W. Bernicken of Mt. Vernon, Ohio, and the Theotokia Press are the only houses printing it as a leaflet. The Bruce Company has a two volume translation of all the blessings used by the Church. Pope Leo's exorcism is among the prayers translated. Unfortunately, each volume costs eight dollars. It would be a splendid and practical gesture were Bruce to print the prayers of exorcism in pamphlet form.

However, it is good, but not absolutely necessary in a pri-

vate exorcism to employ the prayers of the Church. A priest I know uses a formula of his own composition: "In obedience to the Immaculate Conception I command you, every unclean spirit to depart. Cease your attacks on us, our family and business; and on those for whom we pray. In the name of Jesus I command you into the deep pit." He then makes the sign of the cross three times and uses holy water. This little composition has been printed with the usual "Permissu Superiorum." He uses the prayer for his penitents, and gives them a copy so that they too can use it frequently.

A convert to the Catholic Church from Episcopalianism told me that he often had impure thoughts and temptations. Finally he went to his minister for advice. He was told: "If you are alone, make the sign of the cross, and command the tempter in the name of Christ crucified to go to Hell." — "Do you know," he said, "I followed that minister's advice and couldn't get such thoughts back in my mind unless I deliberately recalled them."

A novice-prefect used to tell his novices: "When tempted tell the Devil to go to Hell and sing 'Home, Sweet Home.' "

'Go To Hell —!'

The Queen's Work pamphlet "St. Bill Of New York" gives us the "Sweeny all-out defensive":

"At first in temptation he tries ordinary means. If they don't work he explodes under his breath: "Go to Hell you damned Devil!"

If St. Bill would preface his command with "In the name of Christ . . ." he would have the essentials of an Adjuration.

We are told that if a man wants to know the basic defects of the age or country in which he lives, he should visit a novitiate and ask the novice-master what virtues he stresses most. In America the stress is on the spirit of faith and on obedience; for our age is noted for its lack of faith and its independence.

This "zeitgeist" is seen at every hand. In the book "We Die Standing Up" the author complains that few sermons and fewer spiritual books allot much space to mortification and self-denial. A priest-friend told me that he and some others have an unwritten agreement not to preach on Hell. Temptations are all to often explained as "natural." Yet in an editorial published in a diocesan weekly some years ago were the remarkable words: "If belief in personal temptation by the Devil can be restored in Catholic consciousness, the Catholic will not only understand himself and his world better, but word will get out, and then those outside the Church will begin to grasp the real reason why they should join the Church, where alone Salvation may be had."

I think the editorial makes a strong point. We have been distributing pamphlets in the hope of making converts; and the distribution of blessed beer has its possibilities. But perhaps we could learn a thing or two in the matter of technique from the age of martyrs, for ours too is an age of martyrs. In the early days of the Church, as an editorial in OUR SUNDAY VISITOR pointed out some years ago, prospective converts were not only given instructions in the weeks before Easter, but each instruction was preceded by a general exorcism.

In the Early Church exorcists were available to anyone needing their services at the rear of the churches, just as today we have collectors at the head of each aisle. To the talk going around about ordaining laymen as deacons let us add a whispering campaign that exorcists also be ordained to assist. Meanwhile the tempted and the sorely tried among us; the scrupulous and the lax; the delinquent youngster or oldster; the family planning divorce, or the religious or priest burdened by his vocation — all can be helped, if in a spirit of faith both priests and layfolk will make frequent use of the Sacramental that is exorcism, and the Sacraments that are Confession and Communion, together with the Rosary, the Mass and a regimen of self-denial.

There was a time when it was quite common to hear the hoary Jansenist slogan: "I'm not good enough to go to Communion more than once a year." A young brother, member of a teaching congregation was dubbed a "sanctimonious hypocrite" because he went to daily Communion in accordance with the then "novel" recommendation of the Holy Father.

'The Holy Father Exhorts . . .'

The modern version of "Oh, Lord, I am not worthy, nor am I holy enough" is sometimes heard in reference to the use of the prayers of exorcism. The shortest possible answer to that scruple is given on the back of the leaflet sent out by Mont Saint-Michel: "The Holy Father exhorts priests to use this exorcism as often as possible."

Some say: "Not me! I wouldn't touch exorcism with a ten-foot pole. Why, I would be beset with furious temptations; might even be driven out of the priesthood; kept awake nights; fall down the stairs or develop Asiatic Flu."

Reverend and dear reader, please, keep your surplice on. Think the matter over calmly, unemotionally. Priests hear one another's confessions. They can also bestow the blessings of this sacramental on one another. Many have experienced an increase of fervor through its use.

After all, no matter what a

priest does or doesn't dare do, he still lives more dangerously than other men. A sermon may convert a sinner and rouse the fury of Hell. A single afternoon in the confessional, to say nothing of absolution given the deathbed repentant, can disturb the status quo to no end. In fact, I think the Devil would be greatly relieved if priests would confine their activities to the administration of the sacramentals.

In fine, just a word on the way to do it, in order to obtain the best results.

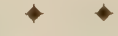
Private Adjuration may be used with or without the cooperation of the subject. Vincent Pallotti used it for those who obviously had no sorrow for their sins, in order to help them elicit an act of genuine sorrow. Priests faced with dying fellow-men stupidly and stubbornly refusing the Sacraments, have bravely stood by that bedside, quietly repeating prayers of exorcism until consent was obtained.

But where possible, the subject should be led to cooperate. The man can go to Confession, or at least make an act of Perfect Contrition. For the morally sick, repetition of the exorcism is recommended. They should be urged to return to Confession often. Some might require daily Confession. An increase of prayer-time and a plan for self-denial should be arranged. They can be encouraged to say Pope Leo's composition or some shorter form of exorcism frequently, especially when faced with temptation.

Parents and teachers would be wise to use these prayers as blessings for the children God has placed under their authority.

Let us not hesitate then, because of a false and pimply fear, to follow the advice of St. Vincent Pallotti who urged confessors to use exorcism with great confidence and humility, as well as the advice of the saintly Leo XIII, who urged priests to use his composition as often as possible.

"While there is still time, let us spend our lives doing good on earth."



The Side Of The Angels

A little old man was seen every Sunday morning walking to church. He was deaf, so he could not hear a word of the sermon, nor the music by the choir, nor the hymns sung by the congregation. A scoffer asked, "Why do you spend your Sundays in church when you can't hear a word?" He replied, "I want my neighbors to know which side I'm on."—Contributed by E.M.

BOOK REVIEWS

Reflections on America
by Jacques Maritain

Scribners, New York, 1958
pp. 206, $3.50

IN celebrated definition, a friend is somebody who sees all our faults and loves us anyway. If that be valid definition, Jacques Maritain, the noted French Thomist philosopher, here proves himself a profound friend of the American nation and its people. It is no cursory view he takes of us and our national character; he speaks out of direct experience of a quarter of a century among us, and he has much to say of us that tends to strain our vest-buttons. He examines some of the pet European accusations against American life and spirit.

That is notably true of the fossil charge that we are a nation of money-grubbers, dollar-worshippers, so that our life is essentially materialistic. He has the sense to see below the noisy surface of things in America to the deeper realities, and he nobly acquits us of that charge of materialistic living. He praises us as being generous beyond the comprehension of most critics of things American.

He has a good word to say of our sense of fellowship, which he has seen extended in notable degree to himself and his family. And he proclaims frankly his conviction that our brand of democracy is the only one that he knows that has worked.

But he is not an indiscriminate praiser of everything he knows about us. Like a genuine friend, he makes bold to point to some of our faults and deficiencies. He sees American society as essentially classless, and yet he is quite aware of the dangerously serious gap between the very rich and the poor among us, even though the poor have living standards that to the average European would seem luxurious. He has much to say about the economic facet of American life, and says for all to hear that the growth of both organized labor and economic management have changed the very definition of capitalism, and he expects that one day there will be evolved here a new and better system wherein labor will enter more fully and fairly into management, to the ultimate benefit of both, which means the benefit of all the nation.

He notes fairly and honestly that the racial turmoil in the nation is a serious defect, as is the present common preoccupation with some phases of sexual life. But he has little, almost nothing, to say about the religious side of American life and society, and one may well find that abstention a serious weakness in the over-all picture of us that the little volume sets forth. The economic reflections will probably arouse most opposition whereas the insight into social and intellectual and spiritual life will commend those sections as the outstandingly fine parts of the book.

All in all, it is a valuable exercise in the very necessary business of seeing ourselves as others see us. We have been subjected to facile and superficial carping criticism

by the average European observer so long that it comes as a breath of fresh air to be seen thus by a friendly eye. — F. J. Mueller, Blairsville, Pa.

Lourdes and Cathedral Tour

Helicon, Baltimore, 1958, 128 pp., $1.50

THIS book is Helicon's first non-music publication. It is a translation of *Kathedralenfahrt* published by Schwann in Germany, with the addition of a ten-page section on Lourdes. In size and format it is a twin of the paperback German publication.

Cathedral Tour is not a guidebook in the accepted sense of that term. It is rather a pilgrim's or a prospective pilgrim's handbook to some of the cathedrals of France. Since the book is for pilgrims, the effect of the text is a highlighting of the spiritual significance of the gothic cathedrals—a significance which is the soul of their history, their structure, their form, and their details.

The cathedrals treated at some length are those of Paris, Chartres, Beauvais, Amiens, Laon, and Rheims. Some other churches and cathedrals are also treated, and guides to Paris and Lourdes complete the text.

The way in which the text blends extensive factual reporting and intensive interpretation is an editorial achievement. The book contains so much information so well presented that, its purpose and size being considered, it is comparable only to *The Biography of a Cathedral*. Its drawings, diagrams and illustrations, are not only simple but understandable. The book is well worth its modest price.

Helicon promises a translation and publication of other Schwann Guides. This reader looks forward to the early publication of *Rome*. Of it equals the *Cathedral Tour*, it will be a real addition to the library of either pilgrim or armchair historian. — Vincent M. Eaton, S.S., St. Charles College, Catonsville, Maryland.

The Priestly Life, A Retreat

by Ronald Knox

Sheed & Ward, New York, 1958, pp. 176, $3.00

IT is perhaps hardest for the parish priest to be charitable, says the late Msgr. Knox, when he is cornered between his Sunday Masses by the parish hypochondriac. Always down to earth, never canting, Msgr. Knox is especially practical in this sequel to his *Retreat for Priests*.

Every chapter is priceless and comes as a fresh treat. There is an excellent treatment of "Accidie" or what Father Faber calls "Weariness in Well Doing" — boredom, in other words. As a remedy, Msgr. Knox prescribes spiritual reading — "a splendid trap to catch souls. You are reading on quite calmly, and all of a sudden a sentence flashes out of the page, and you say to yourself, 'By Jove, that's true,' and the next moment you say to yourself, 'By Jove, that's me!'"

"Death" is treated as a friend, but there are one or two paragraphs that will make you realize as never before the unexpected element of the dissolution: something in the system slips a cog, there is a moment of nightmare, the short, sharp unheard cry, and lo! we are awake in eternity, the while our letters and postals, care-

fully sealed and stamped the day before, are on their way to friends and relatives all over the country, assuring them of our continuing good health.

You will want this book for your spiritual reading. —R. G.

The Making of a Priest

text by Albert J. Nevins, M.M.,

photographs by William H. Lathrop

Newman, Westminster, 1957, 141 pp., $3.95

WE have here two priestly-vocation essays bound in a single volume. The first essay is a verbal exposition which concerns itself with the origin of priestly vocation, the various fields of priestly work, and the process which brings the aspirant to the field of his choice. The second essay is a pictorial history of the vocation of one young man, Maryknoll's Father Tom Donnelly, from the stirrings of vocation-interest while he was a seaman with the fourth Byrd expedition at the South Pole to his departure as a priest for Maryknoll's African mission-field.

The blending of the general and the particular, of two different media of appeal, makes an effective whole. While the text, because it attempts the almost impossible task of concentrating on what is common to all priestly training whether secular or religious, contains some notions which may cause an eyebrow to be lifted here and there — the Sulpicians, p. 15, are listed among the religious clergy; perhaps in the pages devoted to the various kinds of priests it would have been well to inform young men of *Guideposts;* on pp. 36 and 37 there is made of minor seminaries mention which might lead one at first glance to think that they are only for those who cannot acquire Latin elsewhere — such cilia-lifters seem rather to be the result of focus than of error. If the book, as I believe it to be, is aimed primarily at young men rather than at grade-school boys, its focusing does not seem to be subject to quibble.

That the artful photography concerns an individual subject seems also a psychological asset — certainly the youthful reader can see himself more readily in the place of one priestly aspirant than in the place of many. And who will take exception to a Maryknoll publication's picturing the life of a Maryknoll seminarian?

The volume is indeed a worthwhile addition to any priest's vocation-bookshelf. — Vincent M. Eaton, S.S., St. Charles College, Catonsville, Md.

Preces Ante et Post Missam Aliaeque Orationes Sacerdotibus Utilissimae

Pustet, New York, pp. 128, $4.25

FOR the past several months I have been "road testing" this book in the sacristy and now I wouldn't be without it. It includes all the classics of Eucharistic piety, among them many that are hauntingly beautiful and yet — to me at least — hitherto unknown. There is something here for every taste, for every mood. It is like an anthology of poetry.

Together with the preparation and thanksgiving prayers, there are also morning and evening

prayers, prayers for special occasions (before preaching, before and after hearing confessions, etc.), and for visits to the Blessed Sacrament, and all the litanies.

Physically, the book is handsome, bound in sealskin with two ribbon markers, gilt-edged pages, and clear blackface type. I have already given out several as ordination gifts. — M. M.

Approach to Penance

by Dom Hubert van Zeller

Sheed and Ward, New York, 1957
pp. 104, $2.50

SO that is why one man is drawn to the use of penitential instruments and practices this voluntary kind of mortification, whereas another feels that his way does not lie in such things and does not practice any save those imposed by the Church, by obedience, by necessity. Though Christ is the one way for everybody, the one Christ offers many different kinds of crosses. This book tells why — why one man's interior life is stifled by corporal penances, another's is stimulated by it. It answers many another **why?**

It seems to be a pity (and I have been told the same thing about some of my own books) that often the beginning of a good book like this should seem rather heavy and consequently a bit repellent, whereas in later chapters one finds the juicy meat he's looking for. I suppose scholarship calls for those learned and, to some, rather dry introductory chapters. But the reader of this book should not let himself be repelled by Father Van Zeller's starting point, with its Thomistic double movement: a turning toward self and other creatures and a reversal of the process through penance. Just a few pages and you will get to plain talk like this:

"Penance is not only for the few — whether for the great sinners who need to atone or for the noble souls who by vicarious suffering take upon themselves the work of reparation — but for all who have ever sinned and who claim to be taking seriously the words of Christ.

"Just as the obligation of prayer rests on all, so the obligation of penance rests on all. As is the case of prayer, so in the case of penance much depends upon viewing the matter rightly from the outset. There are many different ways of praying — perhaps as many as there are souls — and there are many different ways of doing penance." Now, that's consoling.

A suggestive, though not exhaustive, list of penances is given: not talking whenever you get a chance; keeping custody of the eyes; not painting the face; dressing simply and cheaply; never cutting short those who bore you; giving your attention to one's less attractive acquaintances; thoughtfulness; consideration; punctuality; right use of time; mortifying the habit of playing cards, golf, etc.; work as penance; praying more than one is obliged to; accepting whatever happens, whether pleasurable or painful or indifferent, recognizing it as sent by God. "Penance begins and ends with this attitude of mind; whatever penances there are in between are thrown in for good measure, are tokens of generosity."

But when all is said this slender volume is so packed with theology and good directives that it is not a book to be skimmed over. It

has no index, which is desirable in any book. But it is a precious treatise, an eye-opener on **penance, penance, penance.** (Our Lady's words to Bernadette of Lourdes.)

Nothing is said about the hair-shirt, etc. Various are the penances of men. St. Peter Claver once got sick and the infirmarian who was taking care of him, and whose penance was probably taking care of the sick, found that he was still wearing the hairshirt. Said the nurse: "How long must this ass still wear the hairshirt?" Came the answer: "Until death." — W. Herbst, S.D.S., Jordan Seminary, Menominee, Mich.

Eucharistic Reflections

by Rt. Rev. William Reyna
adapted by Winfrid Herbst, S.D.S.

Newman, Westminster, Md.
1957, pp. 404, $4.75

A frequent contributor to THE PRIEST, Father Herbst has here given us a revised one-volume edition of a popular devotional work formerly entitled "Eucharistic Whisperings." The older version was translated from the Italian via the German in eight small volumes now out of print. This eight-volume edition was undoubtedly easier in the hands before the Blessed Sacrament, but one supposes that publishing considerations made it impractical.

The author, who died at 80 in 1931, was a Doctor of Theology and Canon of the Cathedral at Turin. His work, brought to Americans by Father Herbst, is in the form of pious reflections . . . broken by three dots . . . like this . . . after practically every sentence. This suggests that the reader pause and assimilate the thought just taken in.

The book is excellent for visits to the Blessed Sacrament, for the Holy Hour, for spiritual reading and daily meditation. But many will find the content — or perhaps the style — a little precious, sentimental, just a trifle on the soft side. — M. M.

The Sacrifice Of Praise

by V. G. Little

Kenedy, New York, 1957
pp. 200, $3.00

MISS Little knows more about the Breviary than I do, and I've been saying it for the last 18 years. But then she has more than 32 years on me, for she has been reciting it over 50 years. Liturgical studies and plainchant have been her specialty since 1908 and for many years she has been teaching music, the liturgy, and liturgical Latin in convents.

Her little book is an excellent text in the recitation of the Divine Office. It might well be used in seminaries. The first hundred pages are historical and descriptive, most of them being occupied with an analysis of the Breviary: The Psalter, The Unpopular Psalms, Psalmody, Current Scripture, etc. The rest of the book demonstrates how to say the Office. There is a chapter on the ordo with a table of abbreviations to be memorized.

Four appendices discuss Rhythmic Psalmody, Rhythmic Recitation of Hymns, Bodily Attitude and Gestures, and give Notes on Antiphons.

Miss Little is an expert teach-

er. She reminds us, for instance, that the rhythmic pattern of the long lines in the choriambic or asclepiadic hymns recalls the nursery rhyme:

'One, two, buckle my shoe,' etc.

With it all, there is a great deal of inspiration stirred in. Every priest would profit from a reading of this book.—R.G

Anscar Vonier, Abbot of Buckfast

by Dom Ernest Graf

Newman, Westminster, Md.
1957, pp. 157, $3.25

THIS is the story of the remarkable personality who rebuilt a medieval abbey from the ground up. Buckfast had been founded in 1018. On that spot for over five centuries the Benedictines praised God night and day. Then Henry VIII, that avaricious Hitler of his time, dissolved the community and gave their abbey to one of his favorites. It soon fell to ruins.

The property was in private hands until 1882, when a Benedictine community, exiled from France to Ireland, managed to buy it back.

Dom Anscar was elected abbot in 1906 at the age of 32, to rule Buckfast until his death in 1938. The *grande passion* of his life was the rebuilding of his abbey, especially that church which had been so callously pulled down. And somehow, by the grace of God, he managed it, he and his monks doing most of the manual labor themselves.

Although Dom Anscar has written various books of spirituality, his monument is more likely to endure, like Sir Christopher Wren's, in brick and stone.

Dom Ernest has written a competent and at times a very touching souvenir of his lifelong confrere and superior.—R.G.

Prayers of Pope Pius XII

Tr. by
Martin W. Schoenberg, O.S.C.

Newman Press, Westminster, Md.
1957, pp. 118, $2.50

THE present work is a translation and adaptation of the Italian, Preghiere di Pio XII, published in Rome "a cura della Pontificia Opera di Assistenza." Father Schoenberg tells us that as he began translating these prayers, "my interest in them and love for them grew so much that soon I wrote and asked permission to add other of our Holy Father's prayers published in the Acta Apostolicae Sedis and elsewhere and not included in the Italian collection. This book, therefore, is really a tribute of love to a great and saintly Pope."

There are altogether 52 prayers here for as many intentions: "Prayer to the Crucified Saviour," "Children's Prayer for Priests," "Prayer for Scouts," "Prayer for Priestly Holiness," "Laymen's Prayer for Priests," etc.

In an introductory note, Bishop Leo A. Pursley of Fort Wayne writes: "The fact that they were composed by (our Holy Father) will assure their immediate and universal acceptance."

Physically, the book is attractive, and the price is reasonable. — R.G.

Father . . .

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Correspondence

Mr. Breig Defends Himself

IN the March issue of THE PRIEST, Father Richard Ginder (R.G.) gave a preposterously distorted account of something I had written in one of my syndicated Catholic newspaper columns, and described it as "blatant anti-clericalism."

Maybe it is blatant anti-clericalism, but in no sense is it what I wrote.

I will not take up your space now by showing in detail how grossly Father Ginder misrepresented what my column said. I can provide that information for you at any time.

Suffice it to say that thousands of American priests know me and/or my writings, and I hope they know also that to call me anti-clerical is simply ludicrous. However, it is also a grievous injustice to me as a Catholic writer and editor, to my family, and to the many priest-editors who subscribe to my column and publish my magazine articles.

Father Ginder said in his article ("Problems of a Controversialist") that I owed him "restitution" for what I had written in my column. Had I written what he said I wrote, I would indeed owe him restitution, and it would be swiftly forthcoming. But I wrote nothing of the kind — as I can easily demonstrate. Therefore it is Father Ginder and THE

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PRIEST magazine who owe restitution to me for an inexcusable misrepresentation and a gravely false accusation.

Yours very truly,
Joseph A. Breig
Assistant Managing Editor
The Catholic Universe Bulletin
Cleveland 14, Ohio

---

cc to Bishop Pursley
cc to F. A. Fink

I would suggest that the reader write to Mr. Breig for a copy of the column in question and then judge for himself. — R.G.

Challenges Fr. Coogan

FATHER Coogan has such unbounded faith in his argument that unions are "formative" and therefore an evil influence on American workers, it seems a shame to disillusion him. The average union that can rally ten per cent of its membership for a two-hour meeting once a month considers itself lucky. Those same union members, on the other hand, (Catholic with atheist, etc., etc.) associate and intermingle with one another eight hours a day, forty hours a week or more on their jobs in the office and in the shop. Which of these two environments, would you say, have the greater influence and "formative" effect on the workers?

Perhaps we should have a Right-not-to-Work Law, so that they could all run away from their jobs and retire to that great big desert which Father Ralph Gorman mentions in his editorial "The Ghetto Catholic" in the March issue of the SIGN.

Father Coogan is a determined soul. In spite of repeated protests from those whom he quotes out of context, he still persists in repeating the performance. Three times he has used my name in this unorthodox fashion. It reminds me of a story I picked up some years ago in Cleveland about St. Paul's Church on Euclid Avenue. St. Paul's had been a Protestant Church. When the Catholic Church bought it, the Bishop renamed it, "The Conversion of St. Paul." On hearing this, the Protestant Bishop wrote to the Catholic Bishop and said: "All 'gall' is divided into three parts—you have all three of them."

In my counter reply to Father Ginder's article, the bulk of my criticism was leveled against Father Coogan's use of quotes out of context to advance his theory that Catholic workers withdraw from the secularistic environment of neutral unions. The title of my piece was "Jesuits Sometimes Disagree."

It is not surprising that the editor of the New World in Chicago should have called the SUNDAY VISITOR editor and asked for a copy of Father Ginder's article. The covering letter that accompanied my article stated, "*If* you have run Father Ginder's article, I would appreciate it if you would find space for this reply."

One would have to search a long time to find so fantastic a hoax as the anonymous letter which Father Ginder published in his editorial "Problems of a Controversialist."

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I garnered a little gem from an old Irish Jesuit last summer which might be apt:

"To live above with the Saints we love
Oh! — that is joy and glory,
To live below with the Saints we know —
Ah! — that is a different story."

William J. Smith, S.J.
St. Peter's Institute of Industrial Relations
Jersey City 2, N. J.

The anonymous letter referred to by Father Smith was written to the editor by Mr. John J. Vogel, 1733 Beulah Place, Richmond Heights 17, Missouri.—Editor.

Problems of a Controversialist'

FATHER Ginder in his March editorial, "Problems of a Controversialist," daringly laid bare the razzle-dazzle of the clerical Liberals in their team-work assault upon fellow-priest opposition to their defense of compulsory unionism. Their "Tinker to Evers to Chance" double-play will now leave no move untried to remove him from the baselines. He is on the royal road to his ulcer. As an editor, however, he is immune to one phoney attack upon his position. His hands cannot be tied while some Liberal opponent "gives him the works."

On the other hand, a Liberal

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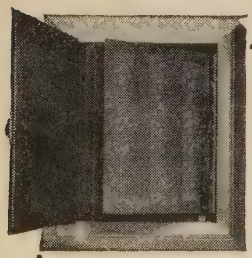
editor can use that maneuver upon such a foe of compulsory unionism as I and not even dirty his hands. He can use a religious press, built by the patronage of the loyal laity, to carry to them an attack upon the Right to Work law, then refuse to allow the laity to hear any reply. All that of course for the laity's own good. Like the small town magistrate who always heard only one side of a case because otherwise he became so confused. The Liberal editor, after that hatchet job upon a fellow priest, can piously return to his study to finish that Sunday sermon on Charity. Just how does it go? "If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

One notable evil from such one-sided treatment of the Right to Work Law is that our laity are being led to believe that opposition to the RTW law is the officially approved Catholic position, like that of opposition to eugenic sterilization and to mercy killing. Thus in the matter of RTW the Church herself is exposed to the charge of being in politics. In the past, when that charge had to do with laws favoring sterilization and mercy killing, we could reply that the



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matters were primarily moral, not political. But what can we say in the matter of an alleged Catholic opposition to the RTW law, in which as eminent a moralist as Father Francis Connell of the Catholic University sees no Catholic principle? And in which Archbishop Noll polling twenty of his fellow Bishops in a Washington conference, found more than half of them favoring RTW?

Only a few of our more than 200 Bishops have spoken in opposition to RTW at any time, and some of these in terms most mild. Moreover, none of them have — to my knowledge — expressed such opposition since the findings of the McClellan Committee which turned up a hundred times as much corruption as even George Meany knew existed — and still has far to go. We priests then must take the stand that until Rome or our own Hierarchy has spoken, the Church herself is not committed. Meanwhile we must not allow the inveterate clerical champions of compulsory unionism to even seem to commit the Church. Clerics who would so act that they remain on mutual back-slapping terms with labor leaders at their annual convention are in no position to represent fairly the Church's attitude towards the rights of labor, of industry, and of the general public.

John E. Coogan, S.J.
Chairman, Dept. of Sociology
University of Detroit
Detroit 21, Michigan

YOUR March editorial crystallizes the mounting disgust of many of us for the type of "brainwashing" administered to our

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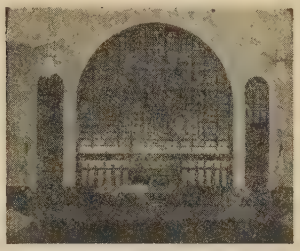

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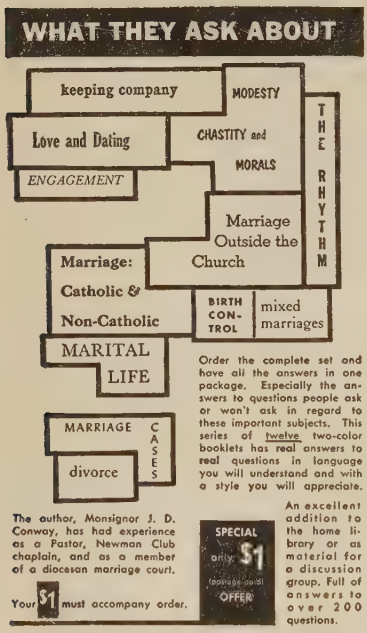
Catholic people by the "liberal" elements of our Catholic press and the "chosen few in charge of social dogma." It is bad enough that these "liberal" Catholics arbitrarily equate Papal social teachings with New Dealism or some other fuzzy brand of leftism or lopside Laborism. But to foist such interpretations on our Catholic peopl as "authoritative Catholic teach ing" is a foul play in my books.

As for the "liberals' " aversio to open forum and debate, found that out the hard way i an experience with one of our "lib eral" Catholic weeklies. It's easie to penetrate a brick wall (or per haps an iron curtain).

Cordially yours,
Lawrence S. Brey
Kenosha, Wisconsin

I enjoyed your editorial for March in THE PRIEST. A convert of min has studied this question for years She is firmly convinced that RWI is a necessity. She has done a goo deal of lecturing for RWL. Whe the Bishop's blast came out in th diocesan paper vs. RWL it was real shock to her faith, and lef her open to the sympathetic ridi cule of her non-Catholic friends All that I had seen in Catholi papers and periodicals — unti just recently — was so strongl against RWL, that I thought to fav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or a RWL was not thinking with the Church.

I am indeed grateful to know that there is another side. I am still far from being well enough informed to have strong convictions either way, but its nice to know that a person can keep an open mind and still be thoroughly Catholic.

Thank you,
Jesuit Father

YOU may be speaking for yourself but you are expressing my views better than I could do so myself. Nice work, and keep it up!

There is no question about who is winning this round. The article in the March issue is on a par with the writings of the late Fr. Gillis.

It may take a little time but you will acquire a goodly number of supporters.

Fraternally in Christ,
Ignatius McDonough
S.A., Director.
St. Christopher's Inn
Graymoor, Garrison
New York

CONGRATULATIONS on the article "Problems of a Controversialist." And don't let anyone tell you you're not getting results. Between THE PRIEST and National Review, many people are coming to see that the Liberals' chief asset is conceited ignorance. And it's not even invincible; otherwise,

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they would not be afraid of public debate.

I tried to see both sides of this problem for years. For nearly 20 years I subscribed to Commonweal and finally gave it up in disgust. I came to the conclusion that there was neither honesty nor honor in the Liberal camp. In its statement of policy, Commonweal declared itself in favor of the principle of subsidiarism: in practice, it went all out for the omni-competent state. How it failed to see the national demoralization which followed the New Deal, I can never understand. And the same kind of demoralization is coming from the unlimited power of the Union Bosses.

G.K.C. wrote somewhere that whatever group is most powerful in the body politic at any particular period of history is nearly always *too powerful* and *should be fought*. If Reuther's plans succeed, the Labor Bosses will control the country within ten years. So —

God bless and guide and strengthen you.

Fraternally in Christ,
(Rt. Rev.) Laurence Forristal
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its origin and its purpose, or should we say, more philosophically, its efficient cause and final cause.

Sincerely yours in Xo.,
Philip E. Dion, C.M.
Emmitsburg, Maryland

My suggestion is "Fleur de lure."

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Niles, Illinois

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If it were my perfume, I'd call it "Adoramus Te," or just "Adoramus."

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"Rose Mystique"

Rt. Rev. George B. Radant
Elm Grove, Wisconsin

. . . I suggest "Misery Solved." You see, Father solved his money misery by producing and selling it, while a girl with a prospect, seeking misery for men, will solve her misery when she wears it.

Sincerely,

Brother Michael, C.SS.R.
Meadowville, Ontario

Defends the Ordo

IT seems that editors, too, get out of bed on the wrong side once in a while. How else account for the "blast" on page 92 of the February issue against the "useless junk that now clutters it [the Ordo]"?

As the compiler of the Kenedy

Ordo, I assure the complaining editor that neither I nor the publisher — and I am sure that I voice the feeling of our fellow-publishers — have any desire to clutter it.

The *Varia Monita, Animadvertenda* or *Conspectus Legum Exstantium,* as they are variously called, have been "standard equipment" in all Ordos for over fifty years, at least. I hate to think of the roar of protest that would be provoked by their omission. Moreover unlike the advertisements of THE PRIEST, they are concentrated in one section, where they do not "clutter" the Ordo and may be easily ignored by those who do not care to use them. As for the indication of particular feasts, special blessings, reminders of unusual ceremonies, etc., the experience of the writer has been that priests ask for more rather than fewer of these items of "useless junk."

As for real-life priests "taking" their ceremonies from the Ordo, may I distinguish? Certainly, one does not *learn* ceremonies from the Ordo. But a priest who has once learned them well need not always reopen his books of ceremonies to study them again. And busy priests have assured us of their appreciation of the inclusion of these reminders that suffice to recall what they learned long ago.

The sincere effort on the part of our publishers is to give priests what they want in an Ordo: perhaps not a "stream-lined," but certainly a "functional" one. To charge them with resorting to

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Correspondence

"useless padding" as "an excuse to extort an extra dollar from a 'captive' market" is not only grossly unfair but, I think, unworthy of a magazine that calls itself THE PRIEST.

Sincerely yours in Christ,
Raymond B. Meyer, S.S.
St. Mary's Seminary
Roland Park
Baltimore, Md.

Priests and Taxes

SINCE my article on "Social Security and the Priest" appeared in the March issue, I have had a letter raising the old skeleton about the taxability of priests' salaries and Mass stipends. Here is my opinion.

There is plenty of casuistry in the books and magazines to get this priest off the hook as far as his conscience is concerned if that is what is bothering him. There is your author in THE PRIEST, Feb. 1950, who cited a court decision against a priest who sued his bishop for unpaid salary. The argument was that if the salary is not suable it is not taxable. A very plausible argument, within a Catholic frame of reference, can be made that a Mass stipend is a simple gift.

In addition to this there is the common opinion of moralists in this country and England that tax laws in these countries is only penal and that for two reasons. First there is no indication that the legislator has any intention of imposing a moral obligation. Instead the Internal Revenue people exercise considerable vigi-

lance to see to it that the law is enforced. They inflict heavy fines and impose substantial direct taxes to recoup losses. Secondly it would seem unjust to bind good people to be obliged in conscience to pay taxes, whereas so many others openly repudiate the moral obligation if there is one.

Now, as priests, let us look at the question from the point of view of equity and common decency. Why should we priests or any religious group leave ourselves open to the charge that we are parasitical sacred cows? God knows that the tax laws are generously stacked in our favor right now. Room and board furnished a minister of the Gospel is specifically excluded from taxable income. There are times, of course, when a priest has to spend his own money to supplement a diet of cold cuts but more frequently it is far superior to the cuisine enjoyed by the common ordinary folks whom we are supposed to be serving. Most of us have cars, play golf or indulge regularly in some other forms of recreation. There are very few who do not take a summer vacation and there are quite a few who in addition to their summer respite manage to arrange an additional period of rest and recovery during the frigid winter months, usually at some southern retreat. Now the money that makes all this possible might come into our hands by ways that are not strictly taxable. But to the common sense of the ordinary

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Correspondence

good person, it is income.

As far as I am concerned, we as priests should err on the side of strictness for even the advocating in a magazine like THE PRIEST, much less the putting into practice of the complete doctrine on taxes would be a scandal to the people and pave the way for an anti-clericalism with its consequential detriment to religion. The least we can do is pay the modest amount for which the government is willing to settle with us.

Very sincerely yours
in Christ,
Thomas B. Coyne
St. Gregory's Rectory
224 Brooklyn Avenue
Brooklyn 13, N.Y.

'For A Slow Mass'

ANENT your correspondent's article on "The Quick Mass" (March, 1958): The monks of Marmion Abbey, Aurora, Ill., recently received a Mass request: "Enclosed please find $5.00 for a *slow* Mass."

Faithfully in Our Lord,
Victor Dux, O.S.B.

Fr. Pfau and 'Look'

I TOO, am a Roman Catholic priest!
I am not an alcoholic!
I am not a neurotic!
I *wanted* to be a preist — me, that is, not Ma!
I am not even (hang it) sick!
I am — you should pardon the expression — evidently in a helluva fix!

(s) Anyone of the other 45,000

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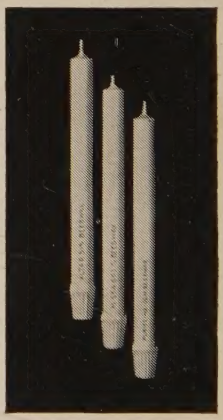

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